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THE FIVE PORTRAITS OF JESUS.

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This article is not, as might be guessed, a study of the prophetic picture of Jesus, and of those in the Four Gospels, designed to give the characteristic point of view of each evangelist, and to show how these latter, all together fulfill the manifold details of the former. It has a very different aim, and purposes to follow a very different method. In the Four Gospels there are not four different portraits of Jesus; there are only two, or at most three; the Johannine portrait and the Synoptic portrait, which latter could be separated into two, the earlier, as exhibited in Mark and in those parts which Matthew and Luke have in common with Mark, and the later, as given in Matthew and Luke as a whole. But all the Synoptic Gospels are essentially one. They present the same great outlines, even though these are shown from different angles, and under different lights. The five portraits with which it is purposed to deal are the pictures found in five different greater *strata* or sections of the New Testament, representing five different stages or aspects of Christian life and teaching. A minuter analysis could find more than the five, of course, but these five stand as

representative of great classes, to some of which each of the others may be assigned.

In the development of the Christian churches, their spread, establishment, growth, advancing thought and organization, the Figure of Jesus is, of course, central, dominating, controlling, giving base, substance and flavor. But this figure is naturally presented in very different ways according to different needs and purposes of presentation, at different periods and in different circumstances. Of the five such different portraits or methods of presentation, the first, earliest in the New Testament as printed in our Bibles and earliest in actual presentation, largely, though not earliest in the date of the documents which contain it, may be called "The Portrait of the Evangelical Propagandism". The heart of the gospel preaching in the early days, among Jews and Gentiles, was necessarily the *story* of Jesus. The Synoptic Gospels, in one way or another, represent that method of approach; what a Christian missionary would bring to his Jewish or Gentile hearers to give them a convincing idea of the character and claims of his Lord, and what he would also give in the way of elementary instruction to those who had begun to believe. This Christian message, in more primitive form, in its first approach and primal germ, is found even more definitely outlined, and reduced to its lowest terms, in the Pentecostal, early Judean, Samaritan, and some of the missionary preaching in Acts; and we may include this presentation with the Synoptics in "The Portrait of the Evangelical Propagandism".

Next, in order of logic, and partly in time of presentation, though often simultaneous with the first, is "The Portrait of the Christian Edification". It is first however, in the date of the documents in which it is recorded, a fact whose significance many critics are forgetting. This is the picture of Jesus given to the converts as they group into churches, and as they reflect on the bearings

of what they have learned in the first stage. It penetrates into the methods and *rationale* of salvation, bringing out the "treasures of wisdom and knowledge which are hidden in Christ". The first portrait is "impressionistic", it gives the main outlines of Jesus, and the outside, so to say, of His glorious character and work. This second one is expository, it explains and specifies. And it presents those great, fundamental, architectonic ideas of Jesus *on* which His church must be built and *out of* which its formative doctrines must be built. This is the portrait found in the Epistles of Paul and Peter, some of these ten or fifteen years earlier in date than Matthew, Luke, or Acts, and some, perhaps earlier than Mark.

The third portrait is "The Portrait of the Transmitted Gospel" in the second generation, that is, of those who received the word of the gospel from first-hand observers, not themselves being such. Luke is not here included in this category, because, though he answers that description, he is giving us the result of his investigation of *firsthand* sources. This portrait exhibits the "reaction" of the actual Christian experience of the second Christian generation upon the facts of the evangelic story given to them, accepted by them, and becoming the foundation of their religious life. It shows what they believed about Jesus, a belief corroborated by their own actual experience. This picture is found, most fully and beautifully portrayed, in the epistle to the Hebrews, written, probably, about 67, though quite a tendency now prevails, on insufficient grounds, to date it about 80. Some, who do not accept the *Pastoral* Epistles as Pauline, would class them with this. But there is no sufficient cause for doubting the Pauline authorship, and we may range them with his other epistles, valuable for revealing his *latest* thought of Jesus Christ.

The fourth portrait is contained in the Gospel and Epistles of John. It may be called "The Portrait of the Ripened Reflection", the enriched experience and the in-

spired penetration. It is not the picture presented to new hearers, nor the picture apprehended at first even by an Apollos or Priscilla, but one which has grown in the brooding heart of the disciple whom Jesus loved, who leaned upon His breast. It is universally dated, by those who regard it as his, in the last decade of the first Christian century.

The fifth portrait we may call that of "The Apocalyptic Outlook". It represents that idea and thought of Jesus, not which the early church used in preaching, or in building, but on which the beleaguered, tortured people of God, amid the awful smoke of holocausts, amid the fearful pressure of fiendish persecutions, built their hopes for the future and their strength for the present, the majestic figure of Him who walketh amid the seven golden candlesticks and through the Spirit sends His messages to the churches. The dating of this is a very difficult question, with much to be said on either side; but, weighing everything as carefully and candidly as possible, in spite of all surface differences of style and spirit, it seems to belong in the same decade with the Gospel and Epistles of its apostolic author.

The proposal of this article is to examine these five pictures of Jesus, compare them in their main outline and in some details, and draw such conclusions therefrom as the comparison may yield.

Any adequate portrait of Jesus will cover certain features, answer certain questions, of past, present, future, work, outward form, basal nature. Who, in His essential nature, is this Being? What, in His life among men, was He? Through what experience did He pass, and how did He bear Himself therein? What was the work He accomplished? Where is He now, and what was His path thither? And what of the future?

How do these different representations of our Lord answer these questions? Their shading here and there must differ of course, but what are the pictures, and how, in the main outline do they compare?

Take the first picture, that of the "Evangelical Propagandism", found in its simplest form in Acts, in its next simplest in Mark, in fuller form, with varied aspect, in Matthew and Luke as a whole. It starts, naturally, with the earthly life and work of Jesus Christ, because that is the necessary approach of a divine revelation in terms of human life; the order in which the realization of Jesus came to the evangelic reporters themselves; and this it gives in great fullness and particularity of detail. You have here the features of a genuine man, subject to all the human physical limitations, living, moving, walking among men as one of them absolutely. He is carried in the womb. He passes through all the stages of human growth. He, "advances in wisdom and stature". He has the human emotions, is angered, grieved, marvels, is disappointed, suffers, thirsts, sleeps, physically faints under burden, mentally shrinks in presence of great ordeals, prays, bleeds, dies. There is no place for *docetism* in the Synoptics or the Acts, this is "the man Christ Jesus", bone of our bone, flesh of our flesh. But the evangelic presentation pictures Him as a unique and wonderful man, true man, but standing mountain high above all other men. He stands out as a worker of wonderful deeds, such as no other in all history. This is the burden of Matthew, Mark, Luke, Peter at Pentecost: "Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him", and to Cornelius: "Jesus of Nazareth, how God anointed him with the Holy Spirit and with power; who went about doing good, and healing all that were possessed of the devil, for God was with him". He also stands out as a teacher of marvelous insight, cheer, sympathy, power, "all bear him witness, and wondered at the words of grace which fell from his lips"; a teacher of marvelous "authority, and not as the scribes". But they go farther; they represent Him as one who stands in a peculiar and unique official relationship to God: He is, times without

number almost, the "Anointed of God", "the Promised King", the "Lord and Christ", fulfillment of Jewish hopes and inspired prophecy. More than this, this official relationship with God and to Israel is deepened and enriched by a *personal* relationship, not found in any other man; at the baptism, and at the transfiguration He has the explicit testimony of God himself: "This is my beloved Son". In the angelic announcement to Mary, "that holy thing which is begotten shall be called the son of God". This is His own claim, directly and indirectly. Nothing could be clearer than His own intimation in the parable of the unrighteous tenants: "They will reverence my son". "This is the heir, come, let us kill him". This is His own definite, positive assertion at the trial "Art thou the Christ, the Son of the Blessed"? "I am." This is the unwilling testimony of demoniacs: "thou Son of God." It is the sneering suggestion of the Tempter: "If thou art the Son of God"; not acknowledging the claim, but acknowledging that the claim is *made*. All this so far might mean the relation to God of a being less than God. But the Synoptics and the preachers in the Acts go farther; they represent this being as possessing and exercising the powers, the prerogatives, the attributes of God. He creates, as in the loaves and fishes. He suspends the laws of nature, as in the walking on the water. He controls the forces of nature, as in the stilling of the tempest. He masters the forces of disease, in countless instances. He holds the demoniacal world subject to His will. He possesses in Himself the power of life and death, bringing death to the fruitless fig tree, life to the human dead. He has the omnipresence of God: "Where two or three are gathered together in my name, there am I in the midst of them." "Lo, I am with you always, even unto the end of the world." He has the authority of God: "All authority hath been given unto me in heaven and on earth"; "the son of man has authority on earth to forgive sin". He determines human destiny at the judg-

ment: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world". "Depart from me, under a curse." He directs human destiny during life: "I will make you fishers of men"; "this that this woman hath done shall be spoken of for a memorial of her". He determines the work of men in the Kingdom and in the long history of redemption: "I will send unto you prophets", "thou art a chosen vessel unto me. I will send thee far hence unto the Gentiles". His word supersedes and abrogates all other words: "It was said to them of old time, but I say." That word is of unending validity: "My words shall not pass away." He sits on the throne of God: "to the right hand of God exalted". His name is set beside God's name on a level of equality: "Into the name of the Father and the Son and the Holy Spirit". He is "Lord of all". Into His hands the dying saint commends his spirit, just as He Himself commended His into the hands of the Father. It is He who both assigns human guilt and forgives human sin: "Lord, lay not this sin to their charge". He sheds forth the Holy Spirit, baptizes in the Holy Spirit, begets men into new life by the Holy Spirit, and adds them to the church. "Calling on the name of the Lord" which in the Old Testament is calling on the name of Jehovah, in Acts is calling on the name of Jesus. The two "Lords", Jehovah and Jesus, are used in the Acts with perfectly unconscious interchangeability. He has the timeless existence of God: "O Jerusalem, how often would I have gathered thee as a hen gathereth her chickens under her wings." He has a fullness of life and power, inexhaustible as God's: "Come unto me, all ye that labor and are heavy laden, and I will give you rest"; all earth's billions may come, and will find Him unexhausted. In fact, in His grasp are all the details of the universe, spiritual, physical, mental: "all things have been delivered unto me of my Father". All this, because He stands *over against* the Father as His counterpart, *out from* the Father as His

expression, in such perfect interchange of knowledge, and therefore of being, as can be possible only by the possession of the same nature and essence, He and the Father plumbing each other's mutual depths of being as no others can, since each is beyond all created measurements or sounding: "no one knoweth the Son save the Father, no one knoweth the Father save the Son". Nowhere in the Scripture is there more far-reaching assertion for Jesus of essential unity, equality, perfect representation, with the Father than in this portrait of the Evangelical Propagandism.

Two other lines must be glanced at. First, what is the mission of this divine messenger in the world? He is the Savior, Christ the Lord, "to save the people from their sins", "to bring them remission of sins", to "shepherd his people Israel"; He is "the day spring from on high, to shine upon them that sit in darkness and the shadow of death, to guide our feet into the way of peace"; He is "the Prince of Life", leading life, giving life. He is "ordained of God to be the judge of all". His task is accomplished by teaching, by preaching, by wonderful works of mercy, love and power, by giving His life a ransom for many, by His resurrection, and by His ascended power, exercised through the Holy Spirit. So significant is His death, in particular, that in the Synoptic Gospels, the events of Passion Week, culminating in the death and resurrection, occupy 19 out of the 66 chapters, almost a fourth of the entire narrative, while in the early apostolic preaching it is pressed constantly, with insistent force, "Jesus whom ye slew, hanging him on a tree".

Lastly, the "Portrait of the Evangelical Propagandism" pictures the present and the future of their glorious Personage. He is in "another country", "a far country", He was "received up into heaven, and sat down on the right hand of God"; "henceforth seated at the right hand of the power of God"; He "parted from them, and was carried up into heaven"; He was "taken up, and

a cloud received Him out of their sight"; "at the right hand of God exalted"; "whom the heaven must receive until the time of restoration". From that heavenly seat He is sending the spiritual power of Pentecost and working physical and spiritual wonders accompanying the preaching of His apostles. From that celestial abode He shall "come with his holy angels", come "in the kingdom", His coming shall be "like the lightning", His "sign shall appear in heaven", "he shall come on the clouds of the heaven in power and great glory", "shall sit on the throne of His glory and judge the nations"; He shall "so come in like manner, as ye beheld him going into heaven".

Such are the salient outlines of this first picture; a historic life, a true man, a towering character, a lofty office, a unique relation to God, divine Sonship, divine prerogatives, divine attributes, divine position, divine being and works, a mission of salvation carried out by life, teaching, death, resurrection, a heavenly station and power while still active on earth, a glorious return, bringing the consummation of the age and restoration of all things.

What lines do we find in the next picture, that of the "Ecclesiastical and Christian Upbuilding" in the Epistles of Paul and Peter? This is earlier, in the documents in which it is contained, than the others, and it was being drawn at exactly the same time that the other was being proclaimed; but its function was not the same. It was made against the background of the other for the people who had already accepted the other, the special lines of which, accordingly, do not need to be brought out again. We find, therefore, that while the outlines of the earthly life of Jesus are clearly exhibited, the particularity of detail is lacking. We know that "He came into the world", that He was born of the seed of David, "born of a woman, born under the law", that He suffered, that He "gave us an example that we should walk in His steps", that He "did no sin, neither was guile in His mouth", that He ex-

hibited a "meekness and gentleness" that is our inspiration and our model, "imitators of the Lord", that He was "transfigured", "that he witnessed the good confession before Pontius Pilate", "reviled not", "suffered, and committed himself to Him that judgeth rightly", that He was crucified, died, rose again; that His identification with humanity was complete: He "emptied himself", was "found in fashion as a man", "took on himself the form of a servant", that He is "himself man". His teaching and miracle working are no longer much in evidence. The death has precisely the same importance as in the other picture, but in this one (which it is again to be remembered is *earlier in its documents* than the other, and contemporaneous in its production, in precisely the same decades), the *significance* of the death in the "plan of salvation" is brought out with vastly increased particularity; the actual earthly life of Jesus, having served its purpose of historic approach for these converts whom the apostles are now trying to build up to Christ's likeness and into the church, ceases to occupy the focus of thought, and the meaning of the death becomes the important thing. The first portrait spends much time and strength on the *details* and description, this spends its time and stress on the reasons, aim, achievement; "set forth as a propitiation", "delivered up for our trespasses"; "reconciled by the death of God's Son"; "one died for all"; "though he knew no sin he was made to be sin on our behalf, that we might become the righteousness of God in him"; He "became poor, that we through his poverty might become rich"; He "bare our sins in His own body on the tree"; "He suffered, the just for the unjust, that he might bring us to God"; "suffered for sins once"; "bought us", "redeemed us with his precious blood"; "died for the ungodly"; "we are saved by the death of his Son"; "the sufferings of Christ abound unto us". The significance of this transfer of emphasis and fullness of explanation is not hard to discern. The deep meaning

of the death of Christ as atonement, satisfaction, propitiation, redemption, reconciliation, can not be seen adequately as an intellectual proposition, a truth in "theology", until the power of that atonement, appropriated by faith, has been a force in the soul's experience. And the decreasing bulk of the atonement as a deep fact in the being of God and of its rationale in the saving of men as an act of substitutionary grace, in some modern theology, is possibly somewhat symptomatic; a renewed poignancy of Christian experience would perhaps restore to theology something of its old "reactionary" cast and color.

What of the deity of Jesus, in this picture under review? No more pregnant statements of the size, being, divine prerogatives and powers of Jesus, His unity and identity with the Father, can be found anywhere than in a number of passages in the Synoptics, and those, too, in the strata which are recognized by the radical critics as the more primitive. But it is true that in the picture in the Epistles, there are more of these. Eighteen times at least is He called "Son of God" in the full unique sense. Times almost unnumerable He is called "Lord"; with perfect unconsciousness these writers too, slip from "Lord" as applied to Jehovah to "Lord" as applied to Jesus. Every attribute of God is ascribed to Jesus Christ, every function of God, every prerogative of God. He creates, sustains, gives spiritual life, directs the destinies of men, is the beginning and end of all things; "for him all things are created" and "in him they consist". He is "the image of the invisible God", "existing in the form of God". "In him all the fullness dwells", He is "our great God and Savior Jesus Christ", "Lord of all"; "God manifest in the flesh"; we are "servants of Christ, doing the will of God"; His Spirit is the Spirit of God; He is "our Master in heaven". "In him are all the treasures of wisdom and knowledge hidden"; He is "able to subdue all things to himself"; He is one with God, for they two form the one subject of a singular verb.

He is "the Lord from the face of whom and the glory of his might" the evil "shall find eternal destruction". He is "the Lord of Peace", who gives peace; "the Lord" who "grants to men to find mercy of the Lord"; the "Lord who gives understanding", "the Lord" who "delivers", "the Lord" who "strengthens", "the Lord, the righteous judge", the Lord who determines all destinies. The reason for the greater fullness of the statements of His divine powers, being and characters, in this picture, is evident. Jesus' deity is a fact that grows on the believer as his experience of the grace of God deepens in his heart; he finds more and more the unsearchable fullness of Christ, he finds Him stretching in His love and grace and power far beyond the straining eyesight of human spiritual vision; he is sure that that size, that power, that holiness, that transforming might, that intensity, that prepotence of life, comes from no land-locked bay or little rill of divinity; the soul is in contact with the boundless, unfathomable *ocean*.

Of the description of the present station and activity and being of Jesus, His coming, His consummation of all things, in this picture of Him, we need not speak at length; it simply follows out with fullness and details the lines of the other.

The third portrait, that of "The Transmitted Gospel", is later in time than the center, at least, of this of which we have been speaking; it is in a certain sense, far removed from either of the first two, for it is the picture of Jesus received, accepted by the second Christian generation, built into their Christian experience, and corroborated by that experience; it is given to us by one who expressly excepts himself from the number of those who had firsthand experience of the historic Christ in the flesh, and says that the gospel story of salvation was "confirmed unto us by them that heard"; the author of the Epistle to the Hebrews, possibly Apollos, certainly a Greek-speaking, Alexandrian Jewish Christian convert,

probably of the year 67, though perhaps of the year 80. It is immensely valuable to us, for two reasons; first, it shows what was the outline of the accepted teaching of Jesus Christ, passed on to the Jewish and Gentile Christian world in 67, or 13 years later, in 80; and, second, it shows that that portrait of Jesus awoke the soul's echoes where it fell as the rising sun evoked the music from the statue of Memnon; it shows that what the preaching pictured Jesus to be, spiritual experience witnessed that Jesus was, in the heart and mind and spirit of this highly cultivated Greek scholar, acute, subtle, constructive, philosophic, master of style and master of self, skilled in all "the learning" and philosophy "of the Egyptians". And what a picture he draws! To him his Lord is "very man of very man", (to use the later phrase), "sprang out of the house of Judah", "made in all things like unto his brethren", trusting, praying, supplicating, crying, weeping, suffering, tempted, yet always victorious "in all points tempted like as we, yet without sin"; "Jesus, made a little lower than the angels"; who "tasted death for every man". To him, his Lord is also (again in later phrase) "very God of very God", "the outraying of God's glory, the exact express of his essence", "through whom also he made the worlds", "upholding all the things by the word of his power"; the layer of "the foundations of the earth", the One "whose years fail not", who "abides" where all things change, before whom the loftiest angels must fall in worship, who "hath inherited a more excellent name", "Jesus, the Son of God", "the same yesterday and today, yea, and forever". To this writer his Lord is also He who "sat down on the right hand of the majesty on high", and is "expecting till his enemies be made the footstool of his feet", even while He "ever liveth to make intercession for those who come unto God through him"; and "he shall appear a second time, apart from sin to them who wait for him unto salvation". But to this Jewish thinker of the second Christian gener-

ation, the aspects of Jesus which shine out in highest relief and most glowing splendor are those which picture His work for men, and, among these, what holds the center of his canvas, is Jesus' high-priestly office and His sacrificial death. This is indeed the central thought of the book, as it is the central thought of the whole Old Testament dispensation. The other pictures of Jesus, so far referred to, lay stress on His death, and on His ransoming work, largely as a satisfaction of law and justice, "the son of man came . . . to give his life a ransom for many"; He "died, the just for the unjust, to bring us to God"; He "set him forth to be a propitiation, through faith, in his blood, to show his righteousness". But to the author of Hebrews was given especially to bring out the *sacrificial and cleansing* power of Jesus' blood, His high-priestly work as the remover of the stain of sin, of the barrier of human uncleanness, by offering up a sacrifice and by the shedding of blood, which "by one offering perfected forever them that are sanctified". To be sure, this is only an expansion of the passage in Romans just quoted, about the propitiation. But what a glorious expansion!

The letter to the Hebrews, then, yields us exactly the same picture of Jesus as the others, like them, with its own characteristic emphasis and coloring, but the same outlines, the same features.

The fourth portrait is that of the "Matured Reflection", the conception of the ripened and inspired Christian consciousness, in the Gospel and Letters of John. This has been wrought out with the greatest fullness of detail and with the strong, clear, sharp-cut outlines, suffused with the coloring of profound emotion toward its Subject, which is so characteristic in this writer, and agrees so well with what we otherwise know of him. It represents a very mature stage of Christian thought, not naturally such as would be engendered in the first approaches to new minds such as we find in the Synoptics.

It is the flower and fruitage of 60 years of apostolic experience, first of the actual contact with the Christ "in the days of his flesh", then of the Christ as he unfolded Himself to the deepening mind and heart life of the "apostle who leaned on Jesus' breast". Hence its attitude and its point of *beginning* is the attitude and point *at which John had arrived*, and around which his life had been centered through all the decades: "In the beginning was the Word, and the Word was with God, and the Word was *God* and the Word became flesh and dwelt among us, and we beheld his glory, glory as of the only begotten of the Father".

Treating our picture as if it absolutely stood alone, and was the only record of the Christ in the hands of men, what impression of its glorious Subject would come to the reader? Following, not its order of points dealt with, but the one we have been following with the others, what conception would be formed? First, we would be absolutely sure of the *true* humanity of Jesus; for this Being, in His inner nature so exalted, "became flesh, and dwelt among us"; He is thought of by everybody as a man; the Samaritan woman says, "Come, see a man"; Pilate says, "Behold the man"; the maid at the door says, "Art thou not one of this man's followers"? His enemies call Him a man; Pharisees call Him a man; the healed blind man calls Him a man. He has every characteristic of a man; He is "wearied with His journey", He is "troubled in the spirit"; "now is my soul troubled, and what shall I say?"; He thirsts, He "gave up His spirit"; He "was dead"; out of His pierced side "came blood and water". This is one main point John in his letters insists on; "Jesus Christ is come *in the flesh*". We have Jesus' own witness. Eight times He records His absolute identification with humanity by using the pregnant and pathetic expression so favorite with Him in the Synoptics: "Son of man". He directly bears testimony to His own humanity: "and now ye seek to kill me, a *man* who hath told you

the truth"; and, after the resurrection proving His absolute "flesh and bloodness": "reach hither thy finger, and see my hands, and reach hither thy hand, and put into my side, and be no longer faithless, but believing". There is no hint nor tint nor shade of docetism in John any more than in Matthew, Mark and Luke: "a real man in a real body"; one thing he means all his readers shall know, that this was the veritable "man Christ Jesus".

In John's picture, of course, secondly, human language tries its utmost also to convey in words that cannot be mistaken, the absolute, veritable *deity* of Jesus. He has the unique relationship with God which no other has: "the only begotten Son, who is in the bosom of the Father". He has the attributes of God. He has pre-existence: "in the beginning was the Word"; "he was before me"; "before Abraham was, I am". He has eternity future, also: "he that believeth on the Son hath eternal life"; he has omniscience: "Thy son liveth; He "knew what was in man"; "while thou wast under the fig tree I saw thee". He has inherent life: "the Son hath life in himself"; the power to bestow life: "giveth life to whom he will"; the power to restore life: "I will raise him up"; the power to give life that shall never end: "I will raise him up at the last day"; "he shall never die". He has the power to determine all human destiny: "What if I will that he tarry till I come?" He has the divine power of sending forth the Holy Spirit: "Whom I will send." He has all these qualities, attributes and powers, because He is absolutely united with God, absolutely represents Him, perfectly showing forth the character and power of God: "the Son doeth nothing of himself", "doeth only what he seeth the Father doing". He is in the closest possible relations with God: "and the *Word* was *with God*"; He is one with God: "I and the Father are one". To see Him is to see God: "he that hath seen me hath seen the Father": in fact, He *is* God: "and the Word was God! "My Lord and my God! "These are just a few of the

passages which stud like stars the pages of John, to witness the deity of Jesus; and yet no more explicit ascriptions of divine power, quality and prerogative are contained in any of them than in the sayings in the Synoptics, fewer, but clear, which we cited when we studied their portrait.

Upon the *mission* of Jesus, to *save*, and its *method*, the *cross*, John is equally clear; most of his book is simply an expansion of John 3:14-16. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whoever believeth may in him have eternal life. For God so loved the world, that he gave his only begotten Son". "The Good Shepherd giveth his life for the sheep"; "the bread which I will give is my flesh, which I will give for the life of the world" "except a grain of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit". "The blood of Jesus his son cleanseth us from all sin"; "he is the propitiation for our sins; and not for ours only, but for the sins of the whole world". On His present state and place and future coming John is equally sure and clear: "I go unto the Father"; "I go to prepare a place for you" "I come again, and will receive you to myself". "If he shall be manifested, we shall be like him, for we shall see him as he is".

Perhaps the two main differences between this portrait and the others so far are first, its approach to the gospel story, not by the way of humanity but by the way of the full deity—but that approach only indicates the ripeness and fullness of the conviction from which he wrote; and second, the character of the very extensive teaching of Jesus in this book as compared with that in Matthew and Luke especially. It is esoteric, inner, mystic. Not a parable is found in it; though it has more than one allegory. It is, indeed, of the "upper-chamber-discourse" sort usually, rather than the "lakeside" popular discourse; and even those discourses uttered in public

partake of the same character. Many find in this tone and style a stumbling block in the way of accepting its fidelity to the truth. But why? It is consistent throughout with the character of Jesus and of John and psychological "law", that the mind of the beloved disciple, who leaned on Jesus' breast, should be shown, and see, and select, and record, those aspects and details of truth which have to do with the inner, deeper things of the relation of the Life indeed to the inner lives of men.

One portrait remains, that of the "Prophetic Outlook", kept distinct from that of John, not because the writer does not believe it to be by John, and to have been painted about the same time as the other Johannine picture, but, first, because of a quite extensively held opinion that this mysterious book is a Judæo-Christian production of a time later than John, in which some Christian ideas have been superposed upon or injected into a Jewish apocalyptic writing, or a compound of such Jewish writings; and, second, because the real character of the book is such as to make its testimony to Jesus, though by John itself, so different in its setting and outlook and, in a way, in its spirit, as to be practically a separate, distinct, independent witness. As suggested more than once in this article, the first portrait is the one presented in the pushing of the gospel story, the second, developed in the building of the churches and the Christians, the third, that which had come to be offered to the second generation of Christians, the fourth, that of the reflective, ripened and inspired Christian consciousness and experience. But now, Christianity was facing something different from all the other things it had to face, even in the midst of bitter Jewish and other persecutions and the impending destruction of Jerusalem, different from the things with which the inner life of John had lived. This something was the awful life-and-death struggle between Christianity and the emperor-worship of Rome, the "beast" of blasphemy and opposition to the true God. In facing this,

Christian thought also faced the questions of the general course of Christianity in the world, of the conflict between light and darkness, good and evil of the final outcome of things. Without aiming in any way to be an outline map of the future, the Revelation of John comes forth, divinely given, to give the clue to human history, to furnish, changing the figure, a light of cheer and hope and courage amid the lurid smoke of persecution which hung over the *then* present fortunes of the Christian churches, and the darkness of uncertainty which, because of our inability to see ahead of us, *now* hangs over the future. The Apocalypse contains John's divinely given philosophy of history, expressed in the strange, weird, often awful symbols inherited from Daniel, Ezekiel, Zechariah, and other Old Testament apocalyptic, with a few of the sayings of Christ himself. Examining it, standing off far enough away from it to get its values, far enough so as not to fail to "see the forest for the trees", we will readily see that the smoke wreaths are playing about, and the bright lights are being turned upon, and all the scenes of the drama are centered around, one majestic Figure, which appears at the very beginning, when the apocalyptic seer turns to "behold the voice that speaks to him", which looms up again and again all through the book; on the throne, in the warfare, in the clouds, in the glory of the New Jerusalem. It is the figure of Jesus, the Jesus, not now, supremely and primarily, of the gospel preaching, or of the church building, or of the church prolongation into a new generation, or of the Christian consciousness penetrating into the deepest arcana of individual, spiritual religion, but the Jesus who is the "Ancient of Days", the "Walker Among the Seven Golden Candlesticks", the Lamb Slain from the Foundation of the World, Who Sitteth upon the Throne, the Lion of the House of Judah, He who Goeth Forth Conquering and to Conquer, Who shall slay His enemies with the breath of His mouth, who shall bring to pass the New Jerusalem, who shall wipe all

tears from the eyes of His sorrowing saints, who shall be the Light and the Temple of that city which because of Him needs no temple and no sun; and "behold, he comes quickly"! Now that world-owning, world-directing, world-threading, world-shaping, world-mastering, world-transforming figure, majestic beyond imagination, how does the Apocalyptic seer delineate Him, what lines, what features, what colors, what tint and atmosphere? What has Revelation to say for example of the *man* Christ Jesus? His significance as a teacher has retired into the background, His power as a wonderworker also, and the details of His earthly life chiefly. We are told that He is of the tribe of Judah, that He was the faithful witness, that He shed His blood, was pierced, was crucified, was dead, lived again, the first born of the dead. He who thus suffers, is pierced, bleeds, dies, is "true man"; as He must be whose life and death and resurrection was an "overcoming"; "even as I also overcame".

What of His *divine* relation? He is the "Son of God"; His place is "on the throne of God"; "the Lamb that sitteth upon the throne"; to Him belong the prerogatives and powers of God: He is entitled to "the glory and dominion"; He is worshipped by the living creatures and the elders. He is master of destiny, of reward and retribution; He is controller of the progress or fate of the churches, and the course of history; "king of kings and lord of lords". In all the ruling, blessing, punishing, controlling work of God He is partner; God's priests are His priests; He is the sender and wielder of the Holy Spirit, "having the seven spirits of God"; He is omniscient, "having seven eyes, which are the seven spirits of God. Supremely, *par excellence*, and uniquely, God is the self-existent, the omnipotent, the eternal, the beginning, the end, the object, and the support of the universe: "I am the Alpha and the Omega, saith the Lord God, who was, and who is, and who is to come, the Almighty". And for the apocalyptic seer, Jesus, by His own statement, is that:

"Behold I come quickly"; "I am the Alpha and the Omega, the first and the last, the beginning and the end"; "I am the first and the last, and the Living One". "I Jesus have sent mine angel to testify unto you these things for the churches". "The Lord, the God of the spirit of the prophets, sent his angel".

Aside from the humanity and the deity of Jesus, and His control of all forces and destinies, the two other things that stand out in this picture in clearest outline and boldest relief are His mission to the world, with its method, and His coming again. His mission is salvation: "who loveth us and loosed us from our sins, and made us to be a kingdom, to be priests unto God and his Father". Its method is death, sacrificial death: "loosed up by his blood"; "the Lamb that was slain". This is the refrain through every part of the book; the whole glorious song of salvation centers around it. Of His coming for consummation, completion, the setting up of the new dispensation, there is no need to speak in detail: "He who testifieth of these things saith, yea, I come quickly. Even so, Come, Lord Jesus!"

Another view of these five different portraits of Jesus corroborates in a very remarkable, because evidently unstudied, manner, the impressions the preceding study has given. This is an examination of the characteristic names and titles of Jesus in these five *strata*, and the proportions in which they are employed. These names furnish even more convincing evidence of the ideas in the thinkers' minds than the pictures they set themselves more or less deliberately to draw.

The "Portrait of the Evangelical Propagandism" runs "absolutely true to form". It uses the personal, human name, Jesus, by itself, 318 times in 96 chapters; the divine name, "Son", or "Son of God", 32 times; the title "Christ", "the Christ", 44 times, Jesus Christ only 13 times; "the Lord", "the Lord Jesus Christ", or "the Lord Jesus", only 12 times (in the Synoptics; they ap-

pear freely in Acts). "Jesus of Nazareth", quite frequent in Acts and Synoptics, never appears in the New Testament after Acts; it was an earthly approach and identification; it had little *permanent* meaning and weight, as foundational to Christian truth and life. The "meek and lowly Jesus" is a true statement of a phase of His earthly life and real spirit; but "the lowly Nazarene" is a title conferred by patronizing "outsiders", not by the adoring hearts and worshipping minds of believers, early or late.

In the "Portrait of the Upbuilding Church", "Jesus" alone, occurs only 14 times in 102 chapters, "Christ" alone appears 228 times; "Jesus Christ", which appeared but 13 times in the first portrait, now appears 71 times. "The Lord", "The Lord Jesus", "The Lord Jesus Christ", which appear 55 times in Acts, leap to 205 times here. "Son of God", contrary to the idea that the divine in Christ is peculiar to the Epistles rather than the Gospels, does not appear as often in proportion in the first picture, only 18 times, as against 32 in the Synoptics and Acts. "Son of Man", our Lord's gracious, condescending, pathetic, but majestic name for Himself, never appears in the Epistles. *He* may call Himself "Son of Man", conscious of how He "emptied Himself", but they who in adoring zeal lay the foundations of the church must exalt Him as Lord, Christ, Son of God. "Christ Jesus" is a purely Pauline phrase, often repeated, but sparsely used, compared with other forms.

How completely at one John's writings are with the Synoptics and Acts, though so many decades later, is seen in these names and titles. He uses our Lord's human name of Jesus 155 times, to their 318, 6 times to a chapter, to their 3 and one-half times. "Son of man" occurs 10 times. He outnumbers them on "Son", or "Son of God", yet in spite of the fact that his is the "esoteric Gospel", they give it 32 times to his 47. "Christ" occurs 18 times in John, a trifle oftener in proportion than in the

Synoptics and Acts, and very much less often than in the "Portrait of the Upbuilding Church". "The Lord", "the Lord Jesus", "the Lord Jesus Christ", appears but 13 times, much less in proportion than in the "evangelical propaganda". "The Portrait of the Transmitted Gospel", Hebrews, in its 13 chapters, recognizing that the supreme value of Jesus' work is as our Divine Highpriest and Example, yet in its use of His names and titles does full justice to his many-sided divine-human character. He is "Jesus" 9 times, "Christ" 9 times, "Lord" 3 times, "Son" or "Son of God", 12 times; never, probably, "Son of man"; but he is "Fileleader", "Forerunner", and 11 times "Priest" or "Highpriest". "The Portrait of the Prophetic Outlook", in its wonderful agreement with the other strata, runs as "true to form". In its 21 chapters, our Lord is "Jesus", and that, by the way, in connection with qualities and actions most divine, 7 times; He is "Christ" or "Jesus Christ" 10 times; He is "Lord" 4 times; though in some other cases it is hard to tell whether the reference is to Father or Son; He is "Son of Man" and that, perhaps questionably, only twice; "Son of God" only once; but "Lamb", found in John twice, in Peter once, as a comparison, is found here 27 times, the powerful witness of the Apocalyptic Seer to the basal place of the Atonement in the religion of Jesus.

Perhaps the most striking thing in this comparison of the names is the agreement of the late Apocalypse and John with the Synoptics and Acts, and with the Epistles; John's Gospel and Epistles especially, being at once so profoundly at one with the Synoptics in their representation of the human in Christ, and with the Epistles' stress on His deity, lordship, and sacrificial death and power.

From this "sketchy", yet, it is to be feared, tedious examination of the five portraits of Jesus, what conclusions may we draw?

1. These five portraits are in every essential particu-

lar the same. Any differences are accounted for by the time, circumstances, object, hearers, or readers, and are only differences of shading and atmosphere. Here and there certain things are emphasized; here and there, others; and with the passage of time and the development of Christianity certain particulars fade out and others begin to dominate; but the features do not vary.

2. The fancied differences between the Synoptic portrait and the Johannine are purely imaginary. They are precisely the same. Especially illusory is the idea that the Synoptic Jesus is human where the Johannine is divine. The references to deity are not as numerous in the Synoptics, but they are equally unmistakable.

3. The supposed evolutionary necessity for pushing John's Gospel into the second century, either first or second half, simply does not exist. The Portrait of the Up-building Church is actually earlier in time of its documents than any of the Gospels (except possibly Mark) or Acts, and yet it gives in full outline as high a conception of the person and work of Christ as does John's.

4. The idea that *Paul* is the real author of Christianity goes by the board. Peter has the same fundamental conception as Paul, John has the same; the Synoptics the same, for all the essential outlines found in Paul are contained in the "evangelic propagandism".

5. The notion that the doctrines of the atonement are not in the original thought of Christianity is refuted not only by the fact that its germs are in the Synoptics, but also by the fact that in more fully developed form it is contained in the early apostolic preaching as recorded in Acts, and in most fully developed form it is found in 1 and 2 Thess., A. D., 52, Gal., 53, 1 Cor., 55, 2 Cor., 56, Rom., 57, whereas Matthew is after 60, Luke after 60, Mark, probably contemporaneous with 1 Cor.

6. The notion that the Apocalypse is a Christian rehash of a Jewish apocalypse with Christian additions, is shown baseless by the intimate interweaving of the basal

gospel ideas about Christ and His work through the whole book. Pull these ideas out of it and there is left a heap of shreds and splinters.

7. The evidential value of these correspondences in the various sections or *strata* is almost incalculable. Here is a view of one majestic figure taken for preaching purposes, and assuming shape, up to A. D. 50 to 70. Here is another, from another angle and for another purpose *taken* almost or quite simultaneously but *recorded* mostly from three to fourteen years earlier. Here is another, which represents the matured Christian tradition or teaching, as transmitted from the apostolic generation to the next, and to Greek speaking, Egyptian Christians. Here is another, which has been developed out of the reflection and experience of sixty years. Here is another, when the writer of the last has mounted altogether another "tripod", immersed himself in altogether another atmosphere, an atmosphere, which if it were of merely human creation, might well have been thought sure to occlude the genial, loving rays from the character of Christ, in its suffering and anguish over unjust and diabolical persecutions. And these five views, ranging in time from A. D. 30 to A. D. 95 practically, agree in every outline, proportion, contour. Two things inevitably follow: First, these views, taken from so many different angles and at such different times, must give the correct picture. Second, these views, so differing in angle, so extended over the decades, so corroborated by each other, and by the Christian experience of those who presented them and those to whom they came, are no fancy sketch; they are stereoscopic photographs of an actual Figure.

SILAS, TRADITION AND ESCHATOLOGY.

W. T. WHITLEY, M. A., LL. D., F. R. HIST. S.

The letters to the Thessalonians profess to be from Paul and Silvanus and Timothy; did Silas have a real hand in them? What is the tradition they insist upon? Is their eschatology that of Paul or that of Jerusalem?

Silas was chosen after the conference at Jerusalem, as a chief man there, to return with Barnabas and Paul and tell the Gentiles in Antioch and Syria and Cilicia what burdens the apostles and the elder brethren saw fit to lay on them as a condition of inter-communion. The church at Jerusalem even apart from the apostles, always imagined itself bound to superintend everywhere. The apostles started the idea, sending Peter and John to Samaria; the church improved on it, calling Peter to account for his doings at Caesarea, sending Barnabas to investigate the preaching to Gentiles at Antioch, accepting relief from Antioch. Less officially, there went thither first prophets, then the men who taught the necessity of circumcision. In consequence of the remonstrance from Antioch, these were expressly disavowed, but Judas and Silas were sent with the letter drafted by James, whose terms were singularly autocratic. Trouble soon broke out on another line, and when Barnabas insisted on taking Mark, another man of Jerusalem, Paul had to seek a new companion. In view of the past troubles from men of Jerusalem, official and unofficial, it was clearly wise to have a man of Jerusalem, and Silas was chosen. But Silas, a Roman citizen, was not likely to think of himself as anything less than an equal partner; quite possibly he thought of himself as the senior. The letter he had brought spoke of "our beloved Barnabas and Paul".

At Lystra they added Timothy, and he was thereupon circumcised. Paul objected forcibly to circumcising Titus, and the only reason given by Luke in the case of

Timothy are that he was son of a Jewess, and that the Jews there knew his father was a Greek. The logic is remarkable; as the Jews knew, they would hardly expect him to be circumcised. Is not another reason that Silas could urge it because his mother was a Jewess? And could Paul afford to resist Silas with such an evenly balanced case?

They delivered to the four Galatian cities the decrees. Now the original letter was addressed expressly only to Antioch and Syria and Cilicia; but the speech of James suggesting it dealt with all Gentiles turning to God, and as the situation in Galatia was essentially the same, it was obvious to give a copy of the letter to each church here also. Paul would welcome the evidence that circumcision was needless for Gentiles. Silas would be glad to have the authority of his church extended with the assent of Paul.

They were presently joined by Luke, another man too often regarded merely as a lieutenant of Paul, but really the most cultured man of the party, perhaps the most cultured Christian of the apostolic age. He afterwards criticised adversely the documents in circulation, and edited most freely the jottings of his young friend Mark, showing both in his editing, his research, his original writing, remarkable independence, even of Paul.

It is therefore only fair to note that he spoke of Paul sending a "commandment" to Silas and Timothy to rejoin him. The only other time that Luke himself speaks of commanding, is when the Lord commanded the apostles. So in Luke's view, Silas was not Paul's equal. When he wrote the story, he himself had seen the church at Jerusalem, and any glamour had vanished. But would an Englishman ever be inclined to defer to the pretensions of a man from Mecca?

Silas and Timothy rejoined Paul at Corinth, and stayed some time, though they fade out of Luke's story. It was during this stay that the two letters were written

to the Thessalonians; Luke was no longer with the party, having stayed to guide the Philippians, among whom he was not suspect as a Jew. And as he had not gone on with them to Thessalonica, his story does not throw much light on our first question, to which we must seek an answer from the letters themselves. Is Silas a real joint-author?

For the idea of a letter of guidance, there was a Christian precedent, the letter Silas had been sent to deliver at Antioch, which in fact he had delivered more widely. And James may already have written his General Epistle. But these cases were really carrying on a Jewish custom, for the Jerusalem Sanhedrin had issued letters to their member Saul, his credentials to the synagogues at Damascus. Therefore to both Paul and Silas the idea of an official letter was familiar; the only novelty would be in their writing it themselves, rather than sending to Jerusalem for one. And this novelty may doubtless be attributed to Paul. Dr. Rendel Harris has shown that it was prompted by a letter from Thessalonica, phrases of which are embedded in the first reply. If the quotations are exact, except for converting first person into second, and second into first, they wrote to Paul and Silas, not to Paul only. "We know what manner of men you showed yourselves toward us for our sake . . . (All that believe in Macedonia and Achaia) report concerning you what manner of entering in you had unto us . . . And we ourselves know your entering in unto us, that it hath not been found vain . . . Neither at any time were you found using words of flattery . . . We remember your labour and travail . . . You dealt with each one of us, as a father with his own children. . . . You are appointed unto affliction." These passages are all in the plural, and bear out the plain statement that the reply is joint.

The reply, the first epistle, contains a single I (Greek Ἐγὼ) and the sentence is instructive. "We, brethren, being bereaved of you for a short season, in presence, not

in heart, endeavored the more exceedingly to see you, (I Paul once and again); and Satan hindered us." The contrast of I and We is unmistakable. Nowhere else in the two epistles is there such an I, and here it needs to be defined, I Paul, not I Silas. This is not Paul's habit in other letters; every other epistle uses the singular pronoun repeatedly. On the other hand the separate pronoun We is used fourteen times in these two letters, in nearly every case not rhetorically, but bearing the natural meaning, Paul and Silas. No such usage is to be found in the rest of Paul's correspondence, even when he associated Sosthenes or Timothy in the greeting.

Silas did not accompany Paul again, but is once found taking a letter from Peter to Asia Minor. This return to a previous association is quite natural. His commission to accompany Paul would seem to have expired at latest when Paul went up and saluted the church at Jerusalem after his work at Corinth. His influence had perhaps availed to make Paul shear his head at Cenchreae, but their outlook was different. Silas could not but notice that the presence of Paul was everywhere a cause of trouble: Jerusalem, Pisidian Antioch, Iconium, Lystra, Antioch, Philippi, Thessalonica, Beroea, Corinth; almost every place Paul preached at, had a riot raised by Paul's methods, and the riot was generally raised by Jews. Other missionaries did not fare so, and even when bad blood had been stirred, others like Luke and Apollos could carry on work quietly. Silas might well feel that he would prefer a more tactful colleague.

Moreover there were real differences of outlook and of preaching. Peter and Paul got on best by keeping apart; the church at Jerusalem had agreed to tolerate Paul's way of putting things, but it was not theirs. Silas would of course reproduce the Jerusalem type, and the people at Corinth who appreciated this were quite ready to call themselves the followers of Cephas. He might well feel that whereas Paul had solemnly agreed at Jerusalem

to leave the Jews to James and Cephas and John, himself going to the Gentiles, yet when Silas went with him so that the pair might be ready for both sides, Paul would perpetually go into the synagogue and enrage the Jews by a single address. Silas might well feel that the partnership had better not be extended, and that he could do better work in a quieter way with other colleagues. Meantime he could assert the orthodox Jerusalem doctrine, both in letters, and in oral teaching at Corinth.

So then, in the letters to Thessalonica we note that the brethren there are commended for imitating the churches of God in Judaea. Four crimes are alleged against the unbelieving Jews: "they killed the Lord Jesus", exactly what Peter charged in Solomon's porch; "they killed the prophets", something that Paul himself had done, a sin that elsewhere he confesses, not charges on other people; "they drove out us", again what Paul had done in the first instance; "they forbade us to speak to the Gentiles", and here only do we get a Pauline ring.

There is a very great deal of "commandment" in these letters, six times as against two to the Corinthians and six to Timothy and none else from Paul. Jerusalem was prone to command, Paul more usually exhorted. What are these commands? First, directions as to morals, not to fornicate; this is one of the four abstinences laid down at Jerusalem. Second, to work with their own hands; this like the former had been commanded orally, but it needed to be reiterated thrice in writing. Now it is natural enough to connect this with Paul's own handicraft. But it has escaped notice that Silas had good reason to insist on it. His church was becoming pauperised; it had very early begun to live on its capital, had accepted gifts from others, had gone on to ask them. He knew how his own church was sinking lower in degradation from begging; he had seen the quarrels among the beneficiaries, the demoralization of Ananias and Sapphira. Were there no other reason, this were enough for

the stringent command, if any will not work, neither let him eat.

There are one or two un-Pauline thoughts. The Thesalonians are to put on the breast-plate of faith and love; Paul preferred the breast-plate of righteousness, the shield of faith, the girdle of love. They are to put on as a helmet, the hope of salvation; hope is quite Petrine. That God appointed not unto wrath, but unto obtaining salvation, is exactly Peter's contrast in his epistle. "Despise not prophesying" rings like Jerusalem, where the prophets were held in very high esteem, not to be despised; whereas Paul flatly disobeyed prophets who forbade him to go to Jerusalem. The benediction in the first letter is of the same type as Jude's; it is to be contrasted with the express Pauline autograph at the end of the second. And this in itself may suggest that Silas was the actual penman for both.

Now there are two topics treated in a way quite unlike Paul's later method. Take tradition first. "Hold the traditions which ye were taught, whether by word, or by epistle of ours . . . Withdraw from every brother that walketh not after the tradition which they received of us." This note was struck at Corinth also and the Corinthians plumed themselves to Paul on their faithful acceptance: "We remember you in all things, and hold fast the traditions, even as you delivered them to us." To which Paul hardly agrees, and after describing what they actually do when they meet, he contrasts: "I received of the Lord that which also I delivered unto you, etc." And with relation to a doctrinal doubt, "I delivered unto you first of all that which also I received, etc." Except for this repudiation of their claim, Paul has nothing good to say of tradition. The word to him expressed the Pharisaic tradition, and he apologized to the Galatians that he had kept it: he had adopted the standpoint of the Lord, that tradition too often nullified plain command. And to

the Colossians he blamed a new tradition growing up, mere precepts and ordinances of men.

How then comes the praise of tradition to the Thessalonians? It was an inheritance from Jerusalem. The church there valued it trebly. As the church at the capital it was extremely conscious of its continuity with Israel, its treasure in the Scriptures. It contained a great company of the priests, who were attached to the ecclesiastical life, the temple, the laws of purification, of vows, of ritual and ceremonial: they were important enough to be conciliated with a prohibition to the Gentile Christians from eating things strangled and blood, and again with Paul sharing a vow on his last visit. It contained Pharisees like Nicodemus, who would not easily break away from their oral tradition, and were adepts at splitting hairs, so that after their legalistic claims were repudiated in the letter Silas had delivered, some of them could raise almost the same points at Corinth and Colossae. From the circle which held the faith once for all delivered to the saints, came to Thessalonica through Silas a respect for tradition.

Now take Eschatology. The Thessalonians were engrossed with this: "We are waiting for His Son from heaven, who delivers us from the wrath to come." They were to be the crown of Paul and Silas at the coming of the Lord Jesus; the apostles prayed for their unblamableness then. They were perturbed as to the fate of some who had died before that coming, and so were reassured with a description of what would happen then. They were so excited that they needed calming and being urged to settle down to work. "We know that the day of the Lord is coming as a thief in the night."

The first letter simply poured oil on the flames. And a second had to be written, with a fuller and even more lurid sketch of the sequence of events, and a new stress on former teaching that there was yet one hindrance.

Did Paul teach like this anywhere else? He might per-

haps have opened out in this strain at Athens, had he not been cut short. But he decided directly afterwards to concentrate on the crucifixion of Christ, not on His return, at least for elementary purposes. And when he did deal with similar topics to the Corinthians, his teaching is decidedly different from that to the Thessalonians.

Now this line of thought was familiar at Jerusalem. The discourse on the Mount of Olives was perhaps one of the first committed to writing. Peter's first address was based on an apocalyptic passage from Joel, and it closed on another from a psalm. His second spoke of the return of Jesus as ushering in the restitution of all things. To Cornelius he presented Jesus as ordained to be judge of living and dead. Paul's address at Pisidian Antioch dwelt on other points, and in Luke's summary of his reasoning at Thessalonica on three sabbaths, no mention is found of eschatology. As then they were so full of it, they must have had it from Silas.

Even the sober James taught that the coming of the Lord was at hand, while his brother Jude wrote his tract entirely from the standpoint of the Judgment of the great day. And II Peter, quite conscious of a different emphasis by Paul, deals chiefly with the coming, and the puzzle of its delay. The very letter written by Peter at Rome and entrusted to Silas, shows considerable interest in the last things.

It appears therefore that these two letters express quite as much the mind of Silas as the mind of Paul. He was not such a nonentity as might appear from Luke's account, but had his own clear convictions as to the imminence of the end, and the value of communion with the church at Jerusalem, whose accredited representative he was. He taught these plainly, and reiterated them twice in writing, even inducing Paul to add an autograph which would make it appear that he at least countenanced such teaching. But Silas spoke with authority, and laid down

commands. It was the temper of Hegesippus going on his round of inspection in the next century.

There is one corollary to this view. If these letters are really joint, and certain features are due to Silas, then Paul's views on those topics are not expressed here. Those who have felt doubts as to the authenticity of the letters may reconsider the case. A closer examination should deal not only with the three obvious topics here touched, but with others. And a microscopic examination of vocabulary may be profitable, to compare with Paul's language to the Corinthians, Galatians and Romans.

THE PROBLEM OF DIVINE PROTECTION.

BY REV. A. D. BELDEN, B. D.

In asserting *The Truth of Divine Protection*, we must be careful to avoid the extreme position taken up by some good Christian people, who would have us believe that the reward of trusting in God is absolute immunity from danger and disaster. There is an absoluteness about certain verses of the ninety-first Psalm, for instance, which must not be taken too literally, or applied too universally. We have to recognize its limitations as a product of Old Testament thought. The facts of life and of religious experience do not warrant the assertion that the man of faith will never be called upon to suffer calamity. The ninety-first Psalm was written at a time when there was a very widespread opinion in Israel that immunity from suffering was the reward of virtue and of faith. If a man trusted in God he would always have plenty of children, plenty of cattle, and a happy life. So that the rich were obviously the good people, the poor and unfortunate were evidently sinful. We may smile at so crude a view,* but I am not sure that rich folk to-day don't try hard to preserve the delusion. It is still a favorite habit of thought to suspect the poor of being peculiarly sinful and deserving of their lot. But the facts of life are against such a doctrine, and you see the revolt against it springing up in Israel in certain Psalms, like the seventy-third, and in the Book of Job, where the suffering of the righteous is found to be a hard and pressing problem. We have to admit that men of faith are often overtaken by calamity. Think of General Gordon, that magnificent soldier of Christ. Over a long stretch of years he bore a charmed life, and for a long time the ninety-first Psalm was literally fulfilled in his experience, but had he ceased to trust

*The Editor regards this as at best a too limited interpretation of the Psalms in question. The view is too crude for sensible men ever to have held.

and serve God when he was shot down in Khartoum? Surely not. But we need not go far afield for illustrations. Was it not a common saying in the war, that the "best" were taken? What of the brave dear lads we have known—men of shining faith and perfect trust and loyalty to God—who have succumbed to the perils of the battlefield? What of those two dear old souls at Stoke Newington who were bombed to death whilst kneeling by their bedside?

What did Jesus promise His disciples? Immunity? Listen! "In the world ye shall have tribulation." We need to beware of this doctrine of immunity. It can be wrested to the destruction of the soul, as in the case recorded by Mark Rutherford of the man—a pillar of the Calvinistic Church—who was saved from death by lightning whilst out driving, because, as he said, "*Providentially* the lightning struck the box seat and killed the coachman." For sheer callous selfishness that would be hard to beat.

But because this is so we must not, as others do, rush to the other extreme and deny Divine Providence altogether. This is done, of course, by the sceptic and atheist, who do not believe in God at all, but it is also done by a certain type of religious thought, and upon a plea of some nobility. They assert that God—as H. G. Wells puts it—is not going to play nursery-governess to men, as though they were a lot of children. He holds them strictly responsible for their actions, and everything they sow they must reap. God is not going to interfere in human affairs or with natural laws for anybody's benefit, and the sooner we realize it the better. We must help ourselves, for God mustn't help us—it would spoil His purpose. There is a stern stoic courage about this attitude that is very noble, but we have to ask, does it square with facts. And here, again, the theory breaks upon the rock of facts—another and opposite set of facts—every whit as numerous and as impressive. *Men are delivered.*

Escapes are often quite unaccountable, and justly termed miraculous. Religion does confer immunity of an unique kind in hosts of instances. Read the life of Mary Slessor, and see that weak woman moving with perfect safety amid blood-thirsty savages. To stop their mouths and prevent their evil passions was a greater miracle than saving Daniel from the lion's den. Read the testimony of David Livingstone, or H. M. Stanley, who declares that often spears were brandished within a few inches of his face, yet he felt no fear, confident that God would protect him—and protected he was. A friend of mine has gathered into a little volume, called "*The Arm of God*", a very large number of these records of deliverance, all carefully verified and quite trustworthy. During an air raid on a town in England, an officer of one of the Free Churches, whose way to church lies through a certain grove, and who usually traverses the south side of it at the same hour on a Sunday evening, on that particular Sunday *crossed the road* under a sudden impulse, just before the bombs fell upon the very spot he would have passed and he escaped in safety. Was that mere coincidence?

But now ought we not in this problem to take a larger survey of life than is afforded by isolated incidents either of calamity or deliverance? And when we do so, are we not compelled to admit that Divine protection is the great *fact* of human life, and violent death and disaster are but minor facts, exceptions to a marvelous rule of life preserved? Take the story of the race, its sufferings have been great, but how much more wonderful its survival and progress? The great marvel of the human story is not that men have been consumed with evil passions of lust and cruelty, but that *they have not* succeeded in behaving like the Kilkenny cats, which fought till only their tails were left. Somehow, there has been a restraining, healing, reconciling, protecting force at work, whose laws of operation we may only imperfectly understand, but

whose spirit of good-will is obvious to all. But, further, what of the comparative immunity we have individually enjoyed? What of the accidents that have never happened to you and me—the calamities that have never befallen us, the life preserved amid innumerable possibilities of harm? How many million consumption bacilli do you swallow every time you open your mouth? How much bigger a risk you run every time you enter a tram or 'bus in London than by living in a period of air raids, yet nothing has yet come your way! Is it mere coincidence, mere blind chance, that you have been preserved?

If we are going to judge God at all, do let us be fair. If it is a count of instances, who can deny the miracle of His protection? Shall I set the one day of death and disaster against all the years of uneventful life, the one night of pain against the thousand and one nights of delight and peaceful repose? If we are to judge God by what happens, then protection is the glaring fact of life, and disaster the exception.

There is a good story told of Archbishop Whateley, that he was once in a company of people where one man was boasting in a rather unseemly way about how the Lord had delivered him when the vessel in which he travelled from New York to Liverpool had caught fire. So many had perished, yet he was saved! When he had finished his story, Whateley turned to him and said, "A wonderful occurrence! A great and signal mercy, indeed! But I think I can surpass the wonder of it with an incident from my own experience"! Everybody pricked up their ears and listened for the passage in the Archbishop's life more wonderful than this man's escape from the burning ship. Whateley went on: "Not three months ago I sailed in the packet from Holyhead to Kingston"—a pause while the Archbishop took a copious pinch of snuff, and his hearers were on the tip-toe of expectation—"and by God's mercy, *the vessel never caught fire at all!* Think of that, my friends".

Surely Whateley was right.

“There is a Divinity that shapes our ends,
Rough-hew them how we will.”

There is a Divine protection, sleepless and ever operative, that prolongs to us all, over great stretches of time, the great gift of life.

Do you never look at that little boy of yours, the little demon who climbs everywhere, and is forever taking the most appalling risks, and wonder at his immunity amid all his mad escapades! Are you not reminded of the old picture which shows two children wandering in their play near the edge of a terrible precipice, from which they are protected by an angel-form, invisible to themselves, but none the less their guardian in the hour of peril. Why does that picture lay such hold upon our hearts? Is it not because of our conviction that it tells the truth? “The Lord is mindful of His own.” “It is not the will of your Father in Heaven that one of these little ones should perish.”

When, further, we turn from the facts of experience to the probabilities of the situation, we find that the balance of reason is all on the side of believing in the personal protection of God over every life. The teaching of Jesus as to God’s care of the individual soul is upon reflection seen to be the simplest common sense. Opponents of that teaching, or those faint-hearted in the faith, sometimes pretend that they can believe in God’s purpose and design for the race as a whole, but not in His care for the individual. How they manage such a monstrosity of thought I don’t know. Consider what it means. They admit that God has a purpose in the whole of things. They must admit it, we all must, it is simply inconceivable that this vast mechanism and glory of being that we call the universe is without a purpose, grinding out through the ages nothing but dust, achieving only its own destruction. You cannot believe anything so foolish as that. So, then, they say, you can believe there is a pur-

pose for the whole, and there is no attention to the parts. As Dr. Fosdick reminds us, it is as though an architect came to you with the plan of a house, very beautiful and captivating, but the moment you ask him about the doors, or the stairs, or a particular room, he says, "Oh! I've paid no attention to that. I haven't troubled about such details. What would his plan be worth?"

God can have no plan for all, without a care for each. The doings and the experiences of each living soul in His universe must matter to Him moment by moment. He cannot and does not, wish to move to His goal over our heads. His way lies through our hearts, and He carries each life with Him into His great scheme.

I know it is not easy for us to grasp this fact of His personal attention to each separate life, yet, as a recent writer has pointed out, the greater one's knowledge is, the more is its capacity for dealing with a multitude of detail. It is indeed a characteristic of knowledge. For example, you go into a large library, and the books therein are just a vague undifferentiated mass of literature to you, but not so to the librarian whose knowledge is greater; to him they are not a mass, but he knows every one of them by name, and each has its peculiar character for him. It is his knowledge that makes the difference. You look at a pile of rocks, that is all they are to you; not so, however, to the geologist, to whom each part of the different strata stands out distinctly from the mass, bearing its testimony of bygone days. You jump on to a railway engine, it is just a confused mass of machinery to you, but to the engineer with his special knowledge, each part stands out clearly with its due purpose fully perceived, and he knows that the tiniest part in disorder may wreck the whole.

So it is with humanity. We, with our limited understanding and undeveloped sympathy, look upon it, and speak of "the masses", but God in the perfection of knowledge, "calleth His sheep by name", and not even a sparrow falleth to the ground without Him.

God's Providence is working on behalf of every living soul. Divine protection is the most reasonable of beliefs.

What then of the so-called Exceptions?

I say *so-called* for a very good reason. We ought not to expect the Providence of God in its individual working to operate uniformly in every life. Individual providence means meeting the actual need of the individual in the very best way for that individual. Knowing, then, how different we are one from another, ought it to surprise us that for some the Providence of God means death instead of life, or that for the same individual it means life to-day, and death a few days hence?

So long as we can believe, and this is the essential Christian doctrine of Providence, that only the best is allowed in any given situation, to happen for the soul, does it matter whether it takes the form of life or of death?

Beyond this obvious truth we may point out other reasons why exceptions might occur to that form of Divine Providence which preserves one in life and health and happiness.

1. *The necessity for respecting human freedom.* It is a primary necessity of God's moral government of the world to hold men responsible for their decisions, choices and actions. Men learn the nature of their ideas and choices by the results that accrue to their expression. Therefore a certain amount of freedom, not merely in action, but in the experience of the consequences, would seem to be essential to the race's education in virtue. The terrible degree of human suffering permitted is an indication of the sternness of God's love-purpose, and the intensity of His respect for human responsibility. And in our hearts we know He is right, and would not have it otherwise.

No true man would hesitate a moment if asked to choose between security and freedom. It is in freedom that our real being lies—without it we are puppets and slaves, and the life of the pampered lap-dog, however

safe, will never be preferred by man to the life of the free moral being bearing the burden of his own choice.

In our best moments we feel with Longfellow—

“Not enjoyment and not sorrow
Is our destined end or way,
But to act, that each to-morrow
Find us farther than to-day.”

We have a goal to reach—the goal of a true and perfect choice of the “Good and True and Beautiful”, and it is better for us to stumble thither with many a fall, than never to arrive at the shining goal at all.

2. *The need for testing human virtue.*

Will men hold to goodness, purity, truth, liberty, humanity, at all costs? Will they *prove* their faith in the Divine program for human life in such a way as to put it beyond all doubt for God and mankind and themselves? This is the supreme question of human life, and all heaven, earth and hell wait upon the answer. No test can suffice save the absolute test of death and wounds and agony—the test of repeated Calvaries. Only thus are God’s sons and daughters truly manifested to all the world. Is this a matter for lament and for railing against God? Nay! Out of their blood springs the seed of a yet Diviner humanity, and all their suffering turns to the praise of God. The witness of their glorious faith kindles anew the Divine fire in the hearts of men, and lights the way back to heaven for the furthest wanderer. For it is given unto us not only to believe in Him but also to suffer for *His* sake”.

3. *Many of the “exceptions” are unnecessary and untimely.* We must never so interpret the Providence of God that it overrides the freedom of men. Men can by their own folly and sin launch themselves out of this life before their time, and apart from the will and call of God. No man’s suicide is predestined. You can put your number up as well as God.

God’s Providence is constantly appealing for our co-operation. God is a Spirit, and He works through our

own mind and will, and seeks to guide and control us from the seat and centre of our own being. If we ignore Him and make no room for His Spirit in our heart and life we must necessarily hamper Him in His beneficent designs. It is true He is indifferent to no life, and He girds every one of us with His power, though we know it not, but such Providence is as nothing to what He might do for us were we but to yield ourselves entirely into His hand. It may well be that at any given time in our life our continued existence amid the innumerable perils of this earthly experience may depend upon the degree in which our souls are open to Divine suggestion and leading. If we shut our life to Him, if we cherish the selfish spirit, if we give place and power to the devil of war, we cannot lay our suffering at His door. But if we give our heart to Him, if we yield our energy loyally and in perfect trust to His service, then His Providence must be able to do for us more than we have *ever dreamed of*.

It is my solemn conviction that if I have put my soul in God's keeping, if I am honestly striving to serve Him, then "my times are in His hand", though an enemy try to slay me, and the sword is even drawn to end my life, if it does not fit God's purpose then I cannot be killed. I am immortal till He chooses, and what He chooses is always good.

So, then, trust thou in God. If you are right with Him, and are continuing loyally in the path of duty, you may confidently claim God's protection. "He will give His angels charge concerning thee", and whether His gift be life or death, immunity or disaster, you will know that His will holds nothing but the very best for you, and permits only such trial as is absolutely needful. So shall there be at your heart a great peace, an unruffled calm, a sense of God stronger than fear, calamity, sin or death, an inward sure deliverance which is the earnest of the final deliverance yet to come, when sorrow and sighing shall flee away, and death shall be no more. "Fear not, even the very hairs of your head are all numbered."

THE WORK OF THE FOUNDERS OF THE SEMINARY AS AN ELEMENT IN BRINGING ABOUT THE PRESENT UNITY OF SOUTHERN BAPTISTS.

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The unity of the New Testament was spiritual. "The Kingdom of God is *within* you." (Luke 17:21.) It was first inward and loving; then fraternal and democratic. It grew entirely out of an experience of grace in Christ Jesus our Lord, as the object of faith, through the work of the Holy Spirit in the belief of the facts of the gospel. The first Christians were in possession of a joy which was immeasurably deep and they were drawn to one another by a charming and mysterious power. They lived in a sphere wholly different from that in which the unbelieving world lived. They were in Christ and Christ was in them. This unique heart power made them a unique people. They possessed a oneness not found on the earth before; but, the unifying power was invincible cement. The Kingdom of God was *within*, as sharply contrasted with the kingdom of the world, which made much of *external* manifestations. These Christians, surcharged with high-power spirituality, acted on others by contagion. The Holy Ghost worked in them and through them. The results were not only great but absolutely unprecedented. They tried to teach that invisible power is *the* power and that the invisible God is *the* God. They had the key to the treasure-house of the knowledge of the universe. We are, in our day, familiar with the fact that the invisible forces, of attraction, of gravity, of electricity, of the gases, of love, of confidence, move the world; but in knowledge of the energy of the invisible, the early followers of our Lord were ahead of us; and many leagues ahead of us. In our investigations our richest finds are

the rediscoveries of the truths they lost. Their fatal mistake was a backward movement. As the Christians were separated from pentecostal Jerusalem by time and space, they met with severe opposition which divided their attention and chilled their ardor. They had to face Judaism, the heathen Roman Empire, and the great world-spirit. They became confused. They were so far intimidated by their environment that they began to seek supplemental aid in visible and external elements. They began to crave the splendor of the Roman Empire. They sought to conciliate. They thought that to compromise was shrewd and wise policy. They, too, wanted something they could see. In process of time, they exchanged internal unity for external unity. They bartered spiritual democracy for gaudy grades in the ministry. Jesus had said to His disciples: "The kings of the gentiles have lordship over them: and they that have authority over them are called benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve", (Luke 22:25). But under other leaders, they had other instruction. They laid aside the principle of conflict and adopted that of absorption. They did much to leaven the Empire, but the Empire absorbed them. The simplicity and sweetness of the New Testament were lost in the ages, except as they continued to exist in the reformers before the Reformation in the "old evangelical parties" and among "the friends of God". The Middle Ages came and went. The Protestant Revolution, of which Luther was a voice, was, at best, but a partial success in reversing this stream of tendency away from the apostolic teaching. Our Baptist people have always been interested in reversing this process of historical development in essential outlines and in restoring the entire New Testament elements to their legitimate place. In this work they have had success varying in times, places, and circumstances. But they have never feared or halted

either under showers of threats or physical pains. In these conflicts we have learned many things which are of unspeakable value to us.

Emerson well and prophetically says: "America is another word for opportunity". So our forefathers thought. Accordingly they planned. Wisely they acted. They laid deeply great foundation stones. From 1776 our people grew in numbers and unity at a great rate. This process has been going on till, all things being considered, the Baptists of the South are the most united body of Christians that ever existed, taking into account extent of territory, numbers, spirituality, intelligence, missionary work, education, benevolence, and the great opposition against which they have had to contend. It is unique; and, is one of the most significant facts in modern church history. Our growth and development are a cause of gratitude to us; a cause of wonder to Protestants; and, a cause of astonishment to Catholics. It is a practical reversal of historical development, the very possibility of the existence of which has often been vehemently denied by many of those connected with prelatical interests. We have rehabilitated not the New Testament "times" but the New Testament itself, both in teaching and practice, both in theory and in life, on an enormous scale. We have done the very thing which we have often been told we could not do. We have demonstrated that the New Testament is as practicable now as it was in Apostolic days. It is becoming known to our critics that we are not a rope of sand as they had vainly supposed but that invisible spiritual energy is the divinely appointed means used in human salvation. The test has been thorough, far-reaching, and in the great white light of world-wide observation and publicity. The Baptists of the South are a great people and have marvelous unity. They have a great mission. They have a great message which they purpose to deliver and they do not purpose to change it *into* something else, or exchange it *for* some

thing else. This remarkable unity pertains directly to experience, to doctrine, to practice, to church life, to missions, to education, and to the sole authority of the New Testament. In the last fifty years miracles have been wrought. At the present rate of progress of growth it will not be long before every day will be a pentecost, witnessing the conversion of more than three thousand souls. We now have hundreds of churches more powerful than any church mentioned in the New Testament except the Jerusalem church; and thousands of our churches have pentecostal seasons every year, and some of them have such seasons all the time. Converging and unifying lines moving from different directions for years have come together to a point in our day in spiritual unity such as the Prophets foretold. We are too near this Divine event to understand its full meaning. A man standing close to the base of the Washington monument and looking up could not correctly estimate its height—he must see it at a distance to do that. So we are too close to this movement to interpret it fully. Only those who come after us can do that. All that we know and all that we care to know now is that the Father is working through the Spirit for the enthronement of the Son.

“We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling,
To be living is sublime.”

One of the elements leading to this unity among Southern Baptists was the work of the founders of this Seminary.

1. They took the old Baptist motto that the New Testament and it alone is the all-sufficient rule of faith and practice and lifted it out of cant, pretense, misuse, littleness, and triviality, and made it mean something. They gave it a dignity and a position which commanded respect. They rescued it from abuse. They put it on a

high pedestal where it could be seen to advantage. The first half of the nineteenth century was a time of great religious disturbance. In New England there was the battle with Unitarianism. In New York there were Spiritualism, Mormonism, great vagaries concerning the Millennium, and a craze about Masonry which threatened to destroy our churches there. It was a time of great unrest. In the absence of trained and competent leaders, demagogues easily came to the front. The sheep were fleeced. The masses were duped. In the South we had controversies without end about pulpit affiliation, alien immersion, church discipline, temperance tests, slavery, and other things. Alexander Campbell started a blaze in Virginia, which going west, developed into a great conflagration. Incidental matters came to the front, while weightier matters were relegated to the rear. Trivialities were given the main track, while great issues were put on the side-track. Fads were fashionable. Local interpretations were made matters of fellowship. Ministerial jealousies were not uncommon. Many associations were not in the state conventions. Many churches were not in the associations. Many churches took the anti-mission side. Some held that Sunday schools were an abomination. Many opposed ministerial education. Many sheer human fabrications freely claimed Bible authority. The Book was pressed into the support of the hallucinations of every vagrant upstart. It was a time of need. Little men were trying to draw the Bible down to the level of their own littleness.

The Seminary was founded in the most favorable time. Students coming to it learned that the New Testament sends forth a great stream of clear, sweet, refreshing water from which they could drink; and, when they drank of *it* under intelligent leadership, they did not care to slake their thirst from mud-puddles of sheer human inventions. These students went in every direction carrying the water of life with them. The foun-

ders of the Seminary gave the New Testament its proper setting relatively, intrinsically, historically and spiritually so as to open new worlds to their students. These students in their turn carried it to the people. What they saw, they made others see; what they learned, they preached. From different parts of the country, many young men came full of conceit, possessed with local interpretations, and thinking more highly of themselves than they ought to think; but, they soon had the barnacles scraped off of them. Then they were worth something. There is a tradition that now here in the Seminary is a professor who knows something about this barnacle business. Well, let the good work go on. Little and belittling things being swept out of their minds, they were prepared to unite in great thoughts along larger lines. Having seen the foolishness of dividing on mere straws, they were wisely led to unite on great enterprises. These founders reached out in every direction through their students who became pastors, teachers, editors, writers, college presidents, and missionaries. These men having worked together in the Seminary, did not find it a hardship to work together away from it. They were taught to love, revere, read, teach, and preach the Word. It was a great point of contact skillfully used in the hands of great masters. These founders had a fine sense of proportion. They made it plain that some things are great—unspeakably great; and, that some things are small—unspeakably small. One of them was accustomed to say “the greatest *intellectual* vice is lack of discrimination”. Somehow both directly and indirectly the impression was left that little thoughts make little men and that great thoughts make great men. In time, these things bore fruit. No man wanted to be little. Here we can easily trace the leadership of the Holy Spirit.

2. The founders of the Seminary were men of great tact. They were studiously conciliatory in their dealings with men. They did not go out of their way to hunt up

unprofitable controversies. Tact has been defined as the ability to extract the sting from a bee without getting stung; or, the happy faculty of calling attention, when visiting a neighbor, to the beautiful rose, without seeing the yard fence rotting down. These founders were men of sense; men of judgment; men of affairs. They knew how to deal with men and things. In transacting business with a man, they themselves could keep in good humor; and, also, at the same time, keep the man, with whom they were dealing, in good humor. Not everybody can do this. They were refined, hightoned, Christian gentlemen. They were the embodiment of rare culture. They were fine specimens of what Christ can make men to attain. They combined strength with gentleness; learning with humility; and profound consideration for men with genuine service to God. They were known for their moderation to all men. They faced problems of great difficulty and solved them rightly, in the face of great opposition, with absolute fearlessness. Many young men, rude, rough, uncouth, polemical, coming in contact with them, learned that gentleness is power and that sweetness of spirit is strength. Because of them, our ministry is more affable, more conciliatory, and better fitted to meet the world situation of today. If a young man was timid, they knew how to speak the word which would make him courageous. If one was too bold, they could easily reduce his self-importance. If one needed to be encouraged in his studies, they had the incentive ready. If another was disposed to undertake too much, they could easily put on wise restraints. If one was faint-hearted; they could make him as brave as a lion. On account of their varied experience and great attainments, they were at home in any sphere. They were sought by the learned; they were loved by the unlearned. They were honored by the rich and no less esteemed by the poor. They put their lives into others that they might live in others in the ages to come. They were sure that the im-

planted word would not return unto the Lord void. Because of their wise approach to men, everywhere they went, they were a benediction. A sweet spiritual perfume went forth from them showing that they had been under the great awning. So they had power with men.

Some years ago there was coming before the Convention a great question to be decided. It had been in the air for years. It had been in the religious papers for months. Feeling ran high. The situation was not free from bitterness. Many men interested on the one side, or the other, came up to that session loaded. The big guns were ready. The battle was just about to begin. The hour had arrived. The question was ready for debate. Many spectators full of curiosity were present to see what would happen. Just at this moment, one of the founders of the Seminary came forward and requested, that, in view of the fact that many had come there to see a fight, the vote be taken without discussion. The request was granted. A prolonged battle would not materially have changed the result as to votes, but it would have engendered bitter feelings lasting for years as a source of division and discord. It was a daring act, but one of profound tact and wisdom. It is possible that no other man in the Convention could have done it. This incident stands as a unique event in the history of the Convention. It never occurred before and may never occur again in that body. There was a man at the helm.

Again, at another time, there was circulated somewhat broadly a report that the Seminary was trying to place its graduates in the most prominent vacant pulpits. This was supposed to be a sort of monopoly working against the possibilities of settlement of many able men who had been trained outside of any theological school. It was creating no little prejudice. It had in it the elements of disintegration. It was not founded on fact; but, it was at work all the same. A noted preacher, writer, and editor was giving the report considerable publicity,

doubtless doing so under misapprehension. The matter demanded attention. Something had to be done. One of the founders of the Seminary wrote this editor a letter giving the facts as to actual practice and asking substantially this question: "If a vacant church writes to me about one of the students who may be available as pastor, am I justifiable in telling that church what I know about that student?" The editor replied: "Yes." That settled the question and forever shut off complaint from that source. This was superb tact. It showed rare knowledge of how to deal with men in a delicate situation. The desired end was accomplished and nobody was humiliated.

3. They used, from the start, the most rigidly scientific method. They might have been men of the Book and men of great tact; but, if they had not faithfully persisted in the use of this method their work would have been very different from what it was. From Aristotle down, the question of method has been vital. The middle ages emphasized deduction. Their scholars reveled in the forms of thought. The great material world as an object of thought and investigation did not specially interest them. When Roger Bacon began to work inductively on material objects he met with opposition. Some two hundred years later Francis Bacon showed that dealing in mere mental objects as forms of thought could not bear "fruit". He contended that the material world needed to be investigated and that mere deduction was insufficient. But his method is not the full method of modern science. In the first half of the nineteenth century and just before the founding of the Seminary there was in England a long and full discussion of the scientific method. Logic was deeply investigated. Herschel, Whewell, Whately, Mill and others were deeply interested in it. They were hunting for the philosopher's stone. They were seeking the fountain of youth from which, if a man should drink, he would know everything.

If the middle ages were one-sided in underrating induc-

tion, Francis Bacon was one-sided in underrating deduction. We now know the two parts supplement each other and form one complete system. One is as important as the other. Both are needed. No progress can be made until *both* are used. How prone men are to be one-sided! A great change in the method of investigation and research brought about great changes in the material sphere; and, the founders of this school believed that the necessary changes of method in religious work would in that sphere bring about changes proportionately as great. The proper method properly used means much. The deductive method said the sun moves around the earth; the inductive method went to work and by examination of the facts found out that the earth moves around the sun. The deductive method alone is full of theory, while induction is never satisfied until it enriches life with vitalizing facts and the utilities which flow from them. Deduction deals with the *relations* of things, while induction deals with the *things* themselves. Deduction *uses* general principles, while induction *discovers* them. Deduction alone moves in a circle and tends to stagnation and dogmatism; induction moves along the line of progress and is always alive to the existence of facts and their meaning. Deduction emphasizes general notions and concepts and deals with classes; induction emphasizes particulars and deals with individuals. Deduction ruled the middle ages; induction is the ruling spirit of modern times. Deduction is abstract, subjective, idealistic; induction is concrete, objective, and investigates objective individual things. Deduction alone develops mere reasoners; induction develops careful observers and men of science. Deduction is the method of scholasticism, of monarchy, of Catholicism; induction is the method of modern science, of Protestantism, and of democracy. Deduction is the method of proof; induction is the method of teaching young and immature minds. Deduction deals with the *forms* of thought; induction puts great stress on the ob-

jects of thoughts. The shell is good in its place but it ought to have the kernel also. Both of these so-called methods belong to the machinery of thought; both are of equal importance; the one naturally supplements and corrects the other; each is dangerous and destructive without the other because allowed to have undue sway.

So our founders saw the subject; and so, from the beginning, they put into operation the fullest and soundest method of modern times; and it has been in operation here ever since. Mill studied logic deeply, not that he might instruct workers in physical science in their own special department, but that he might find out the most complete method in order that he might apply it to sociology in which he was greatly interested; our founders studied it profoundly also; but, *they* wanted to apply it to theology and especially to the interpretation of the New Testament. Their program has borne rich fruit. In the application of the best scientific method, the work done by this school has the confidence of the denomination and of the entire religious world. The published works of our professors have the highest commendation of the greatest scholars everywhere. Vagaries have been eliminated. Sound learning has been enthroned. Confidence has been established. Work has been projected on a fixed basis. Hasty inductions have never found a congenial home here: and they never will. Uncertainty has been moved out of the way. We have a great program. We have a great purpose and we are carrying it out. We know what we are trying to do and what we are actually accomplishing.

Our founders did not live in vain; they did not work in vain; they did not plan in vain. They sowed and we are reaping. They laid the foundations and we are building thereon. They were master builders. They were great contributors to our present-day unity; and, the unity of Southern Baptists is bringing about the unity of Baptists everywhere on the globe. These foun-

ders of the Seminary believed in the work; they were led by the Holy Spirit; and they lived the truth. "By their *fruits* ye shall know *them*." Ruskin well says: "A man may hide *himself* from you, or *misrepresent* himself to you, every *other* way; but he cannot in his *work*: *there*, be sure, you will have him to the *inmost*. All that he *likes*, all that he *sees*,—all that he can *do*,—his imagination, his affections, his perseverance, his impatience, his clumsiness, cleverness, *everything* is *there*. If the work is a *cobweb*, you know it was made by a *spider*; if *honeycomb*, by a bee; a worm-cast is thrown up by a worm and a nest wreathed by a bird; and a house built by a *man*, *worthily*, if *he* is worthy, and ignobly, if *he* is ignoble." Let this test be applied. For more than fifty years this Seminary has been in operation. It has sent forth many hundreds of students. They have gone into the different parts of the earth. They have filled every kind of noble office. They have carried the spirit and the method of this school everywhere. The sun never sets on all of our old students at the same time. No matter where one of our men is, you can depend upon him. Between five and six hundred students are here now and they are of the salt of the earth. The present faculty is notably able and enterprising. In their hands the work is improving all the time in every direction. The professors have written many books of the highest quality. As authors they have become famous the world over. Why? Largely because of the work done by their predecessors. In view of the fact that, without addition or diminution, the New Testament in the hands of the Spirit is capable of infinite workableness, how appropriate the words of Milton:

"How charming is divine philosophy!
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectared sweets,
Where no crude surfeit reigns".

RECONSTRUCTION.

SEMINARY ADDRESS FOUNDERS' DAY, 1921.

BY A. U. BOONE, D. D., MEMPHIS, TENN.

One of the deepest regrets of my life, and there are many, is that I am not a full graduate of this Seminary. The reason for this can be found partly in my fault, but more largely in my misfortune. I thought at the time that it could not be done. One of the wisest and best men I ever knew practically advised against it. But I believe now it could have been done, and ought to have been done. I give my word of warning to-day to every student who hesitates to make all possible preparation, and this word of warning comes out of the tragedy of the unprepared.

However, somewhere among my belongings is a small parchment upon which appears the signatures of three immortal men. In attaching their names to a certain statement concerning my partial attainments there was a stretch of conscience, but the names are there, and can be identified, and I am proud of them. They are James P. Boyce, John A. Broadus and Basil Manly.

I remember Dr. Boyce as a social success, a good business man, a strong preacher, a profound and devout theologian and a great seminary president. He was all of these, and more. But as I remember him, he was pre-eminently a man of prayer. One student, who had attended the Seminary and desired to return, gave as his reason that he "wanted to study Systematic Theology and hear Dr. Boyce pray". One Missionary Day, a number of letters were read from former students, who were on foreign fields. These letters were depressing and distressing. We were all in sorrow and in tears. At the close of the meeting the leader called on Dr. Boyce to pray. And how he did pray! How tenderly he referred to our

Great High Priest, "who could be touched with a feeling of our infirmities", and how lovingly and strongly He would support those who represented Him in this world. I do not recall a moment when any of us was ever as near the Gates of Glory as in that hour. One student, who was uncommonly noisy and self-assertive, was so overcome that he could not speak. I think he was dumb for two days. When he did speak this is what he said: "Boys, I'll tell you when Jim Peter was praying the other day I caught hold of my bench with both hands, for I declare before God I thought heaven and earth were coming together". And he was not the only one who thought so.

And what shall I say of Broadus? I suppose he was undoubtedly the greatest preacher of the nineteenth century. He was superior in many ways; but I believe his teaching power was the highest peak in all the range of his mighty personality. I would be as reverent as he was when I say that of all the men I ever knew "never man spake like this man". The student soon learned, if indeed he learned anything, that every moment in Dr. Broadus' class room was more precious than rubies. No time was to be wasted, no unnecessary questions were to be asked—"while the days were going by". I speak from experience. One day in his Homiletics he was giving some illustrations of misused scripture and of over-worked texts. He said, "Brother Blank, when the Psalmist says 'thy rod and thy staff they comfort me' does he mean that there was any real difference between the rod and the staff?" "No," said Brother Blank, "they mean the same thing". I was young, but I thought my time had come, and I ventured, "But, Dr. Broadus, I thought the rod was used as a weapon with which the wild beasts could be driven away, and that the staff served as a shepherd's crook, with which the sheep could be kept in line. Was not each end used for different purpose?" And he said, "Yes, and I suspect the middle was used for another purpose also". I was mortified, chagrined and offended, but the next

question I asked was one that was germane to the interests of all.

And now for Dr. Manly. He was a combination of omnivorous learning and child-like simplicity. Some lady has often been quoted as saying that "there was more heaven in Dr. Manly's face than most people would ever see anywhere else". Those of you in the Faculty who knew him, may appreciate another short unpublished story: While we were existing in the Standiford Hotel, I found myself one January day indulging in the joy of a real, old-fashioned, genuine, case of measles. One afternoon there was a knock at my door, and who should be there but that saintly old teacher. He climbed four flights of steps to look upon my disfigured countenance and to express his sincere sympathy. That night quite a number of students had come into my room. My temperature was well above the century mark, and my tongue was loose at both ends. I was entertaining my friends with things new and old, with things false and true, with things real and imaginary. Among other things was this: "Boys, dear old Doctor Manly came to see me this afternoon, and he said, 'My dear brother, there are two views concerning this disease with which you are suffering. One is that it is a most malignant, treacherous and dangerous disease. Another view is that it is much over-rated and should not be taken very seriously. And on the one side, favoring the more radical view, are Hengstenberg, De Vette, Weiss, Lightfoot and Alexander. On the other side, those favoring the more conservative view, are Schleiermacher, Bleek, Olshausen, Hackett and Meyer'".

These three men with Dr. Williams, whom I never saw, were the founders of this seminary, and I am glad to be permitted to lay upon their graves to-day the flowers of immortal gratitude.

But now for awhile I will speak to my subject: *Reconstruction*. Not reconstruction in the political sense,

but as it relates to the work of the kingdom. What I have to say centers largely about a person, whose name was Nehemiah. He was a re-builder.

The men who dreamed of this institution knew there would be need for men like unto this ancient governor of Jerusalem. Ninety per cent. of the men who go out of this Seminary go to the work of rebuilding. True, some like the Apostle Paul will lay their own foundations, and build thereupon; but in most instances these students are going to serve in places where the walls are broken down and the gates are burned with fire. A 'remnant' will be there, and the work must be done with caution, wisdom, grace and persevering prayer.

I. Nehemiah was called to a very difficult field.

Oh, I know he was not a pastor, nor was he a preacher in the ordinary acceptance of that term; but the principle is exactly the same, and there is no reason why we should not think of him as a pastor. At any rate it was a hard field. Every field is hard. Some may be what we call old, some what we call new; some high, some low; some rich, some poor; but when God calls a man to a task that man may prepare for a man's job.

One day in one of the royal palaces of Persia this good man heard some persons speak in his own tongue. It is not certain where Nehemiah was born, but to him home was old Jerusalem. These men were from home, and one of them was his own brother. He inquires, "What's the news? How is the dear old city?" They could only tell him the truth. The news was bad enough. "The people are in great affliction and reproach. The walls are broken down, and the gates are burned with fire". Some men would have said, "Too bad! I am sorry! What a pity". Not so with Nehemiah. While he saw all the sorrows of the situation, and while he suffered in his inmost soul, he did not yield to the temptation. The tidings came to him as challenge of faith, courage and consecration. Blessed Nehemiah! Blessed are the men of God, who are big

enough to hear God's call in the woe and want of the world! Blessed are the men who are willing to go to the bottom or to the top or all around and do the task God gives them.

Some sixteen years ago, down in Tennessee, a pastor became very much discouraged. And you know what a pastor can do when he gets discouraged. He can quit. One of our strongest men said some time ago, "Every decent pastor thinks about once a month that he ought to resign". The truth is a pastor can resign when he cannot do anything else. Well, this pastor resigned. About a month later, while his resignation was still pending he attended the State Convention, and was presiding over its deliberations. A representative of this Seminary was there. He was given the courtesies of the floor and was making a speech. Among other things he said something like this, "In our Seminary, we are not only trying to develop the best there is in the preachers who come to us, but we are also trying to train men for the pastoral office. We are trying to prepare them for the solving of problems". He further said that a pastor would be called to a church, and he would move on and up to a certain place, and then he would strike a difficulty, and resign. Then another would come and he would move on and up to the same place and resign, and so on and on. The Seminary was trying to discourage this process and persuade men to go on with prayerful wisdom and watchful waiting and holy determination until they could see the mountain dissolve and the work go on to completion.

The professor was talking to young men, and to the congregation at large; but the man who heard most profitably that day was in the chair. At any rate when the President of the Convention went home he found the brethren ready to kindly ask him to withdraw his resignation, which he did, and went on with the work and is with it yet, and has just closed one of the most gracious years of all his life, and is by the grace of God laying

larger plans for the future. We justly honor some men to-day who have gone on to their reward; but I want the pleasure of publicly acknowledging my debt of gratitude to Dr. W. O. Carver, who is very much alive and capable of helping the weak knees and feeble hands.

Life is a school in which lessons are to be learned and problems are to be solved, and there is demand for men and women who are able and willing to solve them. Life is a load, full of burdens, and there is demand for men and women who are willing and able to carry them. Life is a battle field with many battles, and there is demand for men and women who are willing and able to do the fighting. Life is a condition, and there is a demand for men and women who are willing and able to adjust themselves to it. As Father Ryan has said,

“Life is a duty, dare it; Life is a burden, bear it,
Life is a thorn-crown, wear it.
Though the burden crush you down,
Though it break your heart in twain,
Close your eyes and bear the pain.
First the cross and then the crown.”

II. *Nehemiah was a man of prayer.* The first chapter of the book bearing his name gives us the record of a model prayer. In it there is reverence, humility, confession, faith and definite petition. These elements enter into the real form and spirit of prayer.

He was cup-bearer to the king. This office was really one of honor and trust, but it was also one that made him a slave. Like Paul, he was “an ambassador in bonds”. So the first thing he needed was to get a leave of absence; and then his passports, recommendations to other kings and material for the rebuilding of the walls. He prayed for this to be given him from the king of Persia. It was four months before he could have an interview with the king. But he was waiting on God, and he did not wait in vain. All the things that he could not get in another

way must be given him in answer to prayer. And they were given him. None of us will get very far until we learn that some things come to us only through patient, persevering, importunate prayer. He knew the secret and acted accordingly.

Some years ago while on a visit to the city of Rome, in company with others, I entered a building where there was something like a slanting desk. The members in the party who were in advance, seemed attracted to this piece of furniture. I supposed they were registering their names, as is quite comon in this country; but when my turn came I found that it was a mirror so adjusted that when you looked into it you could see the reflection of the ceiling, and there, on that ceiling is the most beautiful fresco in all the world, Aurora. It could be seen to the best advantage only when your head was bowed as if in prayer. And I say unto you, the best way to see the things which are above, the best way to see that which is high and holy, the best way to get our visions of truth and duty is when we humbly bow our hearts and heads in earnest prayer.

Nehemiah found the will and power of God at the throne of grace. Some one may ask a good question just here. I anticipate. "Can we get our guidance; can we get our difficulties removed, as did the characters in sacred history? Did they not have some advantage over us in some ways?" Yes, Enoch walked with God. Abraham talked with God in the most confidential manner. Moses was given his commission from a voice in the burning bush, and it was afterwards confirmed by other miracles. Gideon saw his fleece wet and saw it dry, while in both cases the ground around was just the reverse. Samuel had a midnight audience with the Holy Father. Elijah called for fire from heaven and it came. Daniel could sleep like an infant with lions, and the Hebrew children passed through the fiery furnace unharmed. John and James, and Peter, and Paul, and the rest of them had

wonderful signs manifested in their presence. But listen, Nehemiah had no more advantage than we have to-day. Without miracle, sign or symbol he felt his way in the dark and was led out into the light. With only a small portion of the Word of God at his command, with little experience and little history and little fellowship he went right on and trusted in the unseen arm of the Lord. So far as we know he had never had even a dream that might have been counted as extraordinary. He had never seen a miracle he had never heard the audible voice of God, he had never been startled by any supernatural manifestation of any kind. He walked by faith, and by faith alone. If you ever find a Christian asking for a sign, give him the story of Nehemiah. Tell him also of Judson and Cary and Müller, and Spurgeon and Boyce and Broadus and Manly and Williams, and a countless host of men and women, who through faith, and faith alone, have gone from victory to victory. Jesus said to Thomas, "Because thou hast seen me thou hast believed, blessed are they that have not seen and yet have believed".

III. *Nehemiah exemplified the true blending of faith and works.* He prayed as though everything depended upon prayer, he worked as though everything depended upon works. He knew the truth of that which was written in the book of James centuries later, that "As the body apart from the spirit is dead, even so faith apart from works is dead." He not only availed himself of all the natural, artificial and diplomatic advantages in his homeward journey, but he took with him a good supply of prudence and good sense. I do not know of any good reason why a leader in the kingdom of God should not have good sense, nor do I see any good reason why he should not use his sense if he has it.

One of the first things he did was to make a survey of the situation. Did you ever hear of a survey? He looked over the field. He wanted to know just what was to be done. And he kept his own counsel. If some of you

young gentlemen expect to hold a long pastorate be sure to study the art of holding a long tongue. Many an unfortunate pastor can say, in the language of the late Mrs. Partington, "Every time I open my mouth I put my foot in it". The pastoral tongue is a necessity, but like electricity it must be controlled, and the wires of speech must be well insulated. The flow of pastoral language is essential in the ongoing of the kingdom, but like a river this flow will do its safest and best work when it is confined within proper limitations. We can learn much from Aesop, Uncle Remus, Hambone and the others, but I would commend especially the warning of the Master Himself, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves".

Did all things work smoothly? Well, it would have been remarkable if they had. They tell me that true love does not even do that. Strong opposition developed on the field soon after he arrived, and continued in one form and another all the way. Had our hero been a man in whose vocabulary could be found the word "fail", the work never would have been done. But he had such faith and moral fiber and force of character, as would meet and conquer every foe. No life can count for much if it runs along the lines of the least resistance. The divine order of Christianity is conflict. Bible history, church history and the individual experience of every normal Christian will confirm the truth of this statement.

In one of the darkest days in the history of our Seminary, one of the professors said: "the Seminary may die, but let us die first". It did not die.

Nehemiah met with opposition from all possible directions. It is a most interesting story. There is a series of sermons in it. I must hasten to mention the different things that would hinder him.

1. The first was ridicule. Sanballat, the Horonite, and Tobiah, the servant, the Ammonite and Geshem, the Arabian, the ring-leader in it all, were ready with stumb-

ling blocks and everything else that in any way would hinder. So the first weapon used was ridicule.

Many men have allowed themselves to be laughed out of court and away from duty, and away from the ministry and away from the cross and the crown because somebody laughed. But not so with this leader of the olden time. Of course, he felt it, just as you and I would feel it; but he laughs best who laughs last, and he knew this long before the expression was coined.

2. Then there was actual warfare. When they found out that sneers would do no good they decided to use spears, but the man of God says: "We made our prayer to God and set a watch". It is the same story as the one which tells of trusting in God and keeping your powder dry.

3. Then there was the discouragement of friends. These, like the poor, are always with us, and sometimes we may do them good. This man of God succeeded in spite of his friends, and I submit that this is an accomplishment.

4. Then there was financial depression. Corn and cotton and tobacco were greatly reduced in price. Farms and houses and even children were mortgaged. There was a panic. The old story of capital and labor was just where it is to-day. Then Nehemiah said he was angry. He had a right to be angry. It was an hour of righteous indignation. But listen. He said: "I took counsel with myself". Sometimes when one really advises with himself he does not have to trouble other people. He decided on the persuasive method. He called the people together, and asked them to do right, and they did it. He asked them to give up some of their rights and he gave up some of his. A great many years after this another "thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in

fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross”.

5. Then there came an invitation to go into a union meeting. But he knew the game, and said he was too busy. Mr. Lincoln must have known this little bit of history when he said, “Peaceable relations with all men, entangling alliances with none”.

6. Then they sent him a threatening letter, and his answer was a consistant life.

7. Then they tried to scare him and make him take refuge in the temple. It was then that he rose to his full height and said, “Should such a man as I flee?” He was not afraid.

No wonder this man could say: “So we built the wall . . . for the people had a mind to work”. He led in it all, but he never forgot the faithful individuals, and the faithful families, and the grace of God, which made it all possible. He did not write to the papers and tell how much better he had done than his predecessors.

You will recall that in the famous picture of Michael and the Dragon, the face of a young man, or an angel if you please, is as calm as a morning in May. There is no strain of muscle, no shade of doubt, no confusion, no uncertainty, no excitement. It is a picture of masculine gentleness and grace. Then we look again and see his feet firmly placed upon the head of the dragon. That monster is in complete subjection, as powerless as if the weight of the world was upon him. Michael calmly holds his place in placid confidence as the conqueror. In this work of art the artist has given us the picture, unconsciously, not of a mythological or ecclesiastical dream, but of the real character of a real man of God. Such was Nehemiah. And grant, O God, that such may be the character of every one who goes from these walls as the representative of the Man of Gallilee.

A STUDY OF THE SERMON ON THE MOUNT.

A. R. ABERNATHY, A. M., TH. M.

In this study of the Sermon on the Mount, we shall approach the interpretation from a new angle. We shall make our analysis and interpretation on the theory that the Beatitudes provide the outline of the Sermon. The Master first states the Beatitudes, and, then, discusses them in the reverse order from that in which they were stated. This may seem too artificial for the free and informal style of the Master, but this address, more, or less formal, would require a more systematic arrangement and a more logical development than the usual discussion.

We do not attempt in detail to make an exhaustive study of the Sermon. Our interpretation will be expressed in a rather liberal paraphrase with some comments where we deem it necessary to give an explanation of our interpretation.

In the outline of the Sermon, given below, we do not give any sub-points in the discussion of the Beatitudes, but in the seventh chapter, the conclusion of the Sermon, we analyze more minutely. It is probable that the Master discussed the Beatitudes in two groups—four Beatitudes in each group. In the reverse order, the eighth Beatitude is the first of its group, and provides the theme for the group. The theme of this group is the external “righteousness” for the sake of which the disciples would suffer persecution. Likewise the fourth Beatitude, in the reverse order becomes the first of the other group, and provides the theme for its group. This might be called “inner righteousness”. The actuating desire of the disciples must not be for the praise of men, or the acquisition of material wealth, but a desire for “righteousness” and its rewards. In the outline, however, we shall follow the text, and consider each Beatitude as one point in the outline.

OUTLINE.

- I. *Introduction.* Mat. 5:3-10. Blessings in the kingdom for:
 1. The poor. 5:3.
 2. Those that mourn. 5:4.
 3. The meek. 5:5.
 4. Those longing for righteousness. 5:6.
 5. The merciful. 5:7.
 6. The pure in heart. 5:8.
 7. The peacemakers. 5:9.
 8. The persecuted. 5:10.
- II. *Discussion.* 5:11-6:34. How to obtain the blessings:
 1. In persecution. 5:11-20.
 2. In peacemaking. 5:21-26.
 3. In purity of heart. 5:27-37.
 4. In mercy. 5:38-48.
 5. In righteousness. 6:1-4.
 6. In meekness. 6:5-15.
 7. In mourning (fasting). 6:16-18.
 8. In poverty. 6:19-34.
- III. *Conclusion.* 7:1-27. Right attitude toward men, and how to learn it:
 1. Right attitude toward the unfortunate. 7:1-6.
 - a. Do not judge them to be accursed. 7:1-5.
 - b. Do not cast them off. 7:6.
 2. How to obtain the right spirit. 7:7-27.
 - a. Ask of God. 7:7-11.
 - b. Learn from the Law and the Prophets. 7:12.
 - c. Do not follow the common custom. 7:13-14.
 - d. Do not learn of false prophets. 7:15-23.
 - e. Learn of Me: 7:24-27.
 - (1) If you do, you will be wise. 7:24-25.
 - (2) If not, you will be foolish. 7:26-27.
- I. *Beatitudes, the Introduction.* 5:3-10.

The Beatitudes are the introduction to the Sermon, and provide not only the outline, but, also, the key word

and the theme of the Sermon. The first word, Blessed, is the key word, and the theme of the discourse may be expressed as follows: "In the kingdom of heaven there is happiness even for those who are deemed unfortunate". This is the King's proclamation to all who enter the kingdom. This happiness is not for all the unfortunate ones who are poor and mourn and are meek, but only for those in the kingdom who receive the blessings from the Father. When viewed in this way, the Beatitudes cease to be puzzling paradoxes, and become precious promises.

The interpretation of each Beatitude will be made in connection with the passage in which the Beatitude is discussed in the Sermon.

II. Discussion. How to Obtain the Blessings. 5:11-6:34.

1. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. (5:10). 5:11-20.

As prophets in My kingdom, you will be happy when you are persecuted for My sake. You may expect persecution; for they persecuted those who were prophets before you. In the office of prophet you incur a great responsibility. By your teaching and personal influence you are to save men from destruction, and to teach them how to live the righteous life. In doing this you will be like the salt of the earth and the light of the world. When you are persecuted, therefore, do not cease to function as prophets; for without your message and example the world will wander in darkness. Do not think from this, however, that it is My purpose to abrogate the law and the prophets, and to substitute something else; for it is My purpose to teach their real meaning and the proper observance of them. In the matter of keeping and teaching the law and the prophets, you must be more righteous than the scribes and the Pharisees, and will thus incur their persecution, but blessed are they that are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

In the following three points of the discussion, the Master clearly explains what He means by fulfilling the law and the prophets, and in being more righteous than the scribes and the Pharisees, because of which righteousness the disciples would incur persecution.

2. Blessed are the peacemakers: for they shall be called the sons of God. (5:9). 5:21-26.

You have been taught that a murderer was in danger of the judgment, but merely to refrain from the act of murder is not enough; for the same murderous spirit is manifested in anger at, and the abuse of, one's fellow man, and deserves the same kind of condemnation. If, therefore, you are even at worship, and remember that your brother has anything against you, leave your worship, and go and make peace with him. If you have a case pending in court, make a peaceful settlement with the claimant. In doing this, you will escape the condemnation of murder, the evils of quarrels, and the cost of litigation, and will be happy; for blessed are the peacemakers: for they shall be like their Father, and so be called the sons of God.

3. Blessed are the pure in heart: for they shall see God. (5:8). 5:27-37.

You have been taught that one must not commit the overt act of adultery. It is true, also, that one who cherishes a desire for illicit sex relation is guilty of adultery, and has sinned against his own virtue. Put every cause of temptation away from your touch and out of sight. Do not gloat over, or fondle the object of your evil desire, thinking you may in imagination enjoy some of the pleasure of sin without incurring the guilt; for you will be impure in heart. The same is true of that form of adultery, legalized by a bill of divorcement. It has, also, been taught that one ought not to swear falsely, but should keep his oath. I say that you ought not to swear at all. One cannot avoid the guilt of an oath by keeping the oath, or by substituting some other word for the name of God.

The sin of a wicked oath is not in the choice of words, but is out of an impure and "evil" heart. The pure in heart will not enjoy carnal and evil pleasures, but they will be happy in the presence of God.

4. Blessed are the merciful: for they shall obtain mercy. (5:7). 5:38-48.

You have been taught that one should take vengeance for every wrong, but I say that you must not pay back evil for evil. You must even go farther, and return good for evil, and even farther, still, you must love your enemies. In so doing, you will be like your Father who is loving and merciful to both the good and the bad. If you love both your friends and your enemies, you will love everybody, and, thus, in the scope of your love you will be perfect as your Father in heaven is perfect. You that are merciful will not enjoy the pleasure of vengeance, but you will be happy; for you will obtain mercy.

5. Blessed are they that hunger and thirst after righteousness: for they shall be filled. (5:6). 6:1-4.

In the following four points of the discussion, the Master teaches that the blessings of the Father for deeds of righteousness are obtained only when the doer has the right desire, or motive.

In performing deeds of righteousness, you must have the right motive. Do not give alms to be seen of men, in order that you may receive their praise, but do right because you love righteousness, and long to be righteous, and you will receive your reward from the Father; for blessed are they that hunger and thirst after righteousness.

6. Blessed are the meek: for they shall inherit the earth. (5:5). 6:5-15.

When you pray, do not be vainglorious like the hypocrites who pray in public places merely to be seen of men. That is all the reward that they will receive. Do not, like the gentiles, use vain repetitions, thinking that you will be heard of the Father, as of men, for your prolonged

prayer. When you pray, show your meekness by the use of simple language, by your reverence before your Father in heaven, by your submission to His will, by your dependence upon Him for sustenance, by your humility in begging pardon for sin, and in forgiving your enemies, and by your reliance upon Him to deliver you from evil. If you pray in this way, you will inherit the spiritual patrimony that comes from your heavenly Father, which bold and presumptuous men can not take away from you, as they sometimes take away your earthly inheritance.

7. Blessed are they that mourn: for they shall be comforted. (5:4). 6:16-18.

When in your mourning you fast, do not show by your sad faces and by your conduct that you are fasting, in order to win the sympathy of men in your sorrow and their approval of, and praise for, your piety, manifested in fasting. Reveal your sorrows, not to men, but to your Father, and He will console you.

In the above we interpreted "fasting" to be a sign of mourning. The "sad countenance" suggests that the fasting was because of sorrow. The Master used the words "mourn" and "fast" interchangeably in Mat. 9:15. Mourning was a cause of fasting and fasting was a sign of mourning among the Jews. We think that the Master used the two words interchangeably in the second Beatitude and the discussion.

We think that the mourning is from general causes, and not specifically the mourning of repentance.

8. Blessed are the poor (in spirit): for theirs is the kingdom of heaven. (5:3). 6:19-34.

Do not set your hearts on becoming rich in the perishable wealth of this world, but on the imperishable riches of heaven; for your real selves will belong to the kingdom in which you have your vested interests. Be sure that you see this point and understand this truth. If your eyes are open, so that you can rightly discriminate between the heavenly and earthly, the spiritual and the material,

and between your relation to God and to mammon, you are spiritually enlightened; but, if not, you are still in spiritual darkness; for it is impossible to be servants of both God and mammon. You must have a higher aim than the gentiles who seek only the temporal blessings. The motive of your life must not be to seek the riches of the world and their comforts, but to seek the kingdom of heaven and righteousness, and your Father will bless you and supply your temporal needs. Even the poorest of the poor are blessed in the kingdom.

In our interpretation we have construed the word, "spirit" with the word, "blessed", instead of with the word, "poor", although, at first glance, the order seems to be against this construction. The normal order would probably be: "The poor are blessed (in, by, or with) the spirit. In order to emphasize the word, "blessed", the Master took it out of its order, and placed it in the first position. This would, also, bring it into close proximity with the word, "poor", and, thus, make a startling contrast, as "Happy the poor". The word, translated poor, means the most abject, the most cringing, and the most humble of the poor, and would not need a qualifying word to express the idea of humility. Luke does not use any qualifying word. The commonly accepted interpretation of "poor in spirit" does not differ from the interpretation of "the meek" in the third Beatitude. In Mat. 6:19-34, the Master taught that the disciples ought not to lay up treasures on earth, and, thus, be poor, as to the world, but to lay up treasures in heaven, and be rich toward God, rich in spiritual blessings and rewards.

We interpreted the "single eye" to mean a good eye that sees well, and the "evil eye" to mean a blind eye that does not see at all. The word translated "single" means one-ply, one-fold, or without folds, or unfolded. The single eye is one that is not folded together; therefore, an open eye that sees well. The spiritual eye that is open, sees and understands spiritual truths and relationships. There is no contrast here between a good eye and one of

a double vision, or one that sees dimly, but the contrast is between an eye that sees well and one that does not see at all. The bad eye is not only dark, but "*how great is that darkness!*"

III. *Conclusion. Righteousness Toward Men and How to Learn it.* 7:1-27.

Do not, like Job's comforters, adjudge the unfortunate ones to be accursed of God. If you do, you will be treated in a like manner, when your misfortunes come, and your condition may be even worse than theirs. 7:1-5.

Do not give the sacred lives of these unfortunate ones to the dogs of the streets, as the Rich Man gave Lazarus, nor cast these precious, potential citizens of the kingdom to the swine; for if you do, like the harsh judgment, it will react upon you to your hurt. Your assets will become your liabilities. Beware of the howling and mangling mob from the submerged tenth. 7:6.

In order to deal wisely with men and to render righteous judgment toward them, you will need to ask wisdom from God, as Solomon asked, and He will give you the Holy Spirit. Learn, also, of the law and the prophets; for their teaching, concerning your relationship to your fellow men, may be summed up as follows: "All things whatsoever ye would that men should do unto you, even so do ye also unto them". 7:7-12.

Do not follow the general customs—the broad, easy, and selfish way, but follow the narrower and more difficult way, the way of unselfish sacrifice and service. 7:13-14.

Do not learn from the false prophets who, like wolves, dressed in sheep's clothing, pretend to be friends of the poor, but in reality prey upon them. It is not pretense, or profession, that will enable one to enter the kingdom, but doing the will of the Father. 7:15-23.

If you would be wise and righteous in the affairs of the kingdom, learn these instructions that I have given in this sermon, and apply them to your conduct. Those who

do this will be wise, and they and their work will stand the test of the judgment, and will abide forever. Those who do not do it will be foolish, and they and their work will be destroyed with a great destruction. 7:24-27.

In verse 7:6, there is no caution against giving the gospel to the unappreciative and rejectors of the gospel; for the Master had just taught the disciples to preach the gospel in spite of a lack of appreciation, in spite of rejection and persecution even unto death. Besides this verse certainly does not teach the withholding of anything from the unappreciative and the non-receptive. The dogs would receive and greatly appreciate the sacrificial meat and bread. The swine gladly would receive and greatly appreciate real food. They are disappointed when they find that the pearls are not edible. The lesson seems to be that one ought not to waste and destroy that which is sacred and valuable. We think that the Master is here referring to the unfortunates who had been cast out.

If the construction of the Sermon on the Mount, herein suggested, can be established, it will settle forever the critical question of the unity of the discourse, will determine the number of the Beatitudes, will show their relation to the main discussion, and will aid greatly in the interpretation of both the Beatitudes and the remainder of the Sermon.

We close the study of the Sermon on the Mount with deeper gratitude for the blessings of the kingdom, with greater knowledge of how to obtain the blessings from the Father through righteous conduct and righteous motives, and with greater reverence for, and faith in, the peerless Preacher of the Hill who gave to men the highest standard of ethics, advocated the purest and most unselfish motives, offered the most lasting and satisfying rewards, made the strongest appeal for down-trodden and suffering humanity, and expressed most clearly and forcefully man's sole duty to God and His kingdom that the world has ever known. Even so, Lord, let us hear Thy words, and do them. Amen.

BOOK REVIEWS

I. OLD TESTAMENT.

History of the Hebrew Commonwealth. By Albert Edward Bailey, A. M., and Charles Foster Kent, Ph. D., Litt. D. Charles Scribner's Sons, New York, 1920. Pages XXIV and 396. \$2.

The authors have made a remarkably interesting manual covering the history of the Hebrews from the beginning to the destruction of Jerusalem by the Romans in A. D. 70. They have also given an outline of Jewish history down to the capture of Jerusalem by General Allenby in A. D. 1917. The maps and illustrations add greatly to the charm and value of the book. The student is equipped with an excellent apparatus for understanding the history of Israel. The authors present the views common to the modern critical school, but the personal equation appears in many minor points, indicating independent judgment by the authors.

JOHN R. SAMPEY.

An Outline for the Study of Old Testament Prophecy, Wisdom and Worship. By Frank Seay, Professor in the School of Theology of Southern Methodist University. Nashville, 1919. 269 pp. \$1.50.

Dr. Seay has prepared a manual for the young preachers of Southern Methodism in continuation of his outline of Old Testament history. Naturally the treatment is conservative, though the author shows acquaintance with the results of modern critical study of the Old Testament. The discussion of disputed points is irenic and the student is referred to the Old Testament itself for guidance rather than the modern revolutionary reconstruction of Hebrew history and literature.

JOHN R. SAMPEY.

The Religion of Judah. By John Bayne Ascham. The Abingdon Press, New York, 1920. 296 pp. \$1.50 net, postage 10 cents extra.

A companion volume to "The Religion of Israel," by the same author, bringing the discussion to the end of the Maccabean period. The author presents in a most attractive manner the most recent critical theories as to the composition and value of the various Old Testament writings. He praises and criticises with a frankness that is almost startling to the reader accustomed to think of the Old Testament as an inspired record of an authoritative revelation.

JOHN R. SAMPEY.

The Old Testament in the Life of To-day. By John A. Rice, A. M., LL. D., Professor of Old Testament Interpretation in the Southern Methodist University. The Macmillan Company, New York, 1920. Pages XXXIII, 320. \$3.00.

The advanced critical views as to the Old Testament have at last found entrance into many evangelical schools. Professor Rice is an eloquent advocate of these views and undertakes to introduce them among the young preachers of Southern Methodism. The style descends to the colloquial at times. While the author criticises some of the Old Testament writers sharply, he displays real enthusiasm for the central message of others.

JOHN R. SAMPEY.

The Problem of the Pentateuch. A New Solution by Archaeological Methods. By Melvin Grove Kyle, D. D., LL. D. The Bibliotheca Sacra Company, Oberlin, Ohio, 1920. Pages XXI, 289.

Professor Kyle's specialty is Biblical Archaeology, a subject which he has taught for years in Xenia Theological Seminary. He attempts in the volume under review to check and correct the current critical analysis of the Pentateuch by the methods of the archaeologist. He holds that the marked differences in the style of the laws may be accounted for without sacrificing the

unity of authorship. He insists on a fresh study of the laws in the light of their origin as set forth in the Pentateuch. In the brief code of Exodus 21-23 he finds *mnemonic judgments*, in the elaborate and minute laws in Exodus 25 to Numbers 36 *descriptive statutes*, while the recapitulation of the laws in Deuteronomy is *hortatory* in form. He takes issue with the modern tendency to multiply authors because of real or imaginary differences in style. Much of the material set forth in elaborate lists of differences in vocabulary has no real value for the solution of the literary problem of the Pentateuch. Professor Kyle's book is worthy of careful study. There are too many typographical errors in the book, especially in the spelling of Old Testament names.

JOHN R. SAMPEY.

Great Leaders of Hebrew History From Manasseh to John the Baptist. By Henry Thatcher Fowler, Ph. D., Professor of Biblical History and Literature, Brown University. The Macmillan Company, New York, 1920. 280 pp. \$2.50.

The style and arrangement of material make Professor Fowler's treatment of Israel's later leaders very attractive. Students in secondary schools will thus be encouraged to make themselves familiar with the more important personalities of the later Old Testament history. The volume closes appropriately with John the Baptist, the last representative of the Old Testament prophets. The modern critical views appear in the discussion.

JOHN R. SAMPEY.

National Ideals in the Old Testament. By Henry J. Cadbury. Charles Scribner's Sons, New York, 1920. 269 pp. \$1.75 net.

Professor Cadbury's discussion of national ideals is scholarly and informing. He pleads for a nationalism that is Christian, merging into a noble internationalism. He discovers in the Old Testament many elements of this sane and unselfish nationalism. While accepting most of the modern critical theory as to date

and authorship of the Old Testament books, the author occasionally indicates that he has independent judgment in critical questions. The general impression made by the discussion cannot but be elevating and the book is recommended as timely and helpful.

JOHN R. SAMPEY.

The Orient in Bible Times. By Elihu Grant, Professor of Biblical Literature in Haverford College. J. B. Lippincott Company, Philadelphia, 1920. 336 pp.

Professor Grant provides for the Bible student an attractive picture of the lands and peoples in the midst of which the events of the sacred history occurred. He gives specially full information as to Egypt, but no land fails of adequate treatment. War poetry is not very highly appreciated by the instructors in a Quaker institution; hence his estimate of Nahum is low. Apart from a few criticisms of the Old Testament writers the book can be recommended as an exceedingly readable and helpful contribution to our knowledge of the ancient Orient.

JOHN R. SAMPEY.

Das Deuteronomium eingeleitet, uebersetzt und erklart von Eduard Koenig. A. Deichertsche Verlagsbuchhandlung Werner Scholl. Leipzig, 1917. Preis: M. 7.50. Pages 248.

Professor Koenig of Bonn combines with ample scholarship and independence of spirit a more conservative treatment of Old Testament history and literature than is found in most of the adherents of the Wellhausen school. It has been assumed in critical circles since De Wette's famous dissertation on Deuteronomy in 1805 that the last book of the Pentateuch was composed shortly before the discovery in the temple in 621 B. C. Dr. Koenig puts the composition of the original book of Deuteronomy at about 700 B. C. He recognizes more than one author in the present book, but does not resolve it into a small original

kernels with many diverse accretions of later date. He refuses to analyze the book into documents on the basis of the singular and plural pronouns "thou" and "ye." For one who regards the book as containing genuine discourses of Moses, Professor Koenig's treatment is radical enough, notwithstanding his refusal to go the full length of the pulverizing criticism of recent years.

JOHN R. SAMPEY.

II. NEW TESTAMENT.

Luke the Historian in the Light of Research. By A. T. Robertson, M. A., D. D., LL. D., Litt. D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky. Charles Scribner's Sons, New York, 1920. Pages IX and 257.

For a generation Luke has been under the most searching examination by critical scholars. The fields of literary and historical criticism, of archaeology and of exegesis, have been busy with him. Some have sought almost violently to discredit him, some eagerly to defend him, many to find out just what is his proper appraisalment. While the work is not yet complete, or at all events not yet terminated, one may feel that at least the direction of the criticism is definitely set.

No more accurate or competent historian ever recorded matters of vital significance to humanity. Luke has been more than vindicated.

All this work of research and criticism has recorded itself in numerous volumes, endless articles in magazines and discussions in various publications.

Dr. Robertson has in this volume brought together all the important views and theories. With his remarkably competent knowledge and ability he has discussed all phases of the subject and given us the benefit of his conclusions.

Always an enthusiastic admirer of Luke, he has still given scholarly deference to every half respectable suggestion. In setting down his own analyses and conclusions, Dr. Robertson has

had in mind in the body of his chapters the average student reader—preacher, Sunday school teacher or scholarly layman.

Any one interested in the mere facts and results can read straight ahead with no interruption. The investigating scholar or student can pursue the subject through the practically endless materials under the guide of the references to almost two hundred authorities in hundreds of works to be found at the bottoms of the pages. Elaborate, carefully prepared indices will give additional help to any who may wish to pursue the study further.

It will be sufficient for my readers for me to say that next after his great grammar this is Dr. Robertson's most painstaking and elaborate achievement. Yet I would have the busy pastor and teacher understand that one of the most important matters in New Testament scholarship is here placed within the ready range of his time and facilities for reading.

If incidentally, still inevitably and forcefully, this discussion of Luke presents powerful reasons for the truth of our religion and the uniqueness of our Lord and Savior.

W. O. CARVER.

The Religion of Jesus. By Albert G. Lawson, The Judson Press, Philadelphia, 1920. 86 pp.

We have here four addresses delivered at various theological seminaries on "The Religion of Jesus, Disciples and Apostles, A Completed Ministry, Divine Methods—Human Redemption." They are pungent and pertinent and helpful addresses.

A. T. ROBERTSON.

Die Gegenfart und das Ende der Dinge. Dritte Auflage, 1919. A. Deichert'sche Verlagsbuchhandlung, Von Professor D. Dr. Paul Feine. 40 pp. M1.

Professor Feine is well known among American New Testament scholars. In this brochure we see the reaction of the keenest German minds on the post war problems and Christianity as

Germans face them. He discusses present day voices on the end of things, the person of Christ the middle point of history, the coming of the kingdom of God, the future consummation, the end of all things. There is sadness, courage and hope in his words. They will do good.

A. T. ROBERTSON.

Contending for the Faith. By Rev. Leander S. Keyser, D. D., Professor of Systematic Theology, Hamma Divinity School, Springfield, Ohio., author of "A System of Natural Theism," "A System of Christian Ethics," "A System of Christian Evidence," etc. George H. Doran Company, New York, 1920. 351 pp. \$3.00.

For a long while the effort was made to maintain distinctions dividing critical students of the Bible into three classes, Radical, Mediating and Conservative. For the most part that distinction is now displaced with the dual division of Conservative and Radical but with all degrees of variation within the two classes. There remain a few extreme radicals, very noisy and boastful, who proceed on a thoroughgoing anti-supernatural assumption. On the other hand is a small group of extreme conservatives whose supernaturalism has been very slightly affected by the modern ways of understanding God's presence and power in nature, history and revelation. Their major premises are those of older theology and science. Their processes are essentially apriori and deductive. Some of them insist on testing all views and all writers by the apriori principles and they will hold every writer and speaker strictly responsible for all the logical implications of any of his positions.

Now very much can be said by and for the exponents of this type of conservatism. The moderate men cannot take issue with them on any vital principle, however much they may differ in details of understanding or applying the principles.

Now Dr. Keyser is one of these extreme conservatives. He is learned and able. The "rationalists," as he loves to call all critics who do not accept the views for which he so valiantly and emphatically contends, would find him a very difficult antagon-

ist, if indeed they were willing to stand up and contend in a fair fight. But this they have no mind to do. One of the chief complaints of Dr. Keyser, one abundantly justified by the facts, is that the "rationalist" radicals ignore the conservatives wholly or scout them contemptuously. Our author is quite specific in his indictments of the narrow "way" they have of ignoring the existence and the writings of men of the author's type.

Many topics are dealt with vigorously in the fifteen chapters of the work before us and numerous "rationalists" are vigorously dealt with by name. There is not a tame page in it. It will reassure some who doubt, it will delight many who are untroubled by doubts but who love to have their strong beliefs emphatically reasserted and it would do great good to some of our "rationalist" friends if only they would patiently read it, but that would be to hope too much.

W. O. CARVER.

Die Einzigartigkeit der Person Jesu. Von Lic. Kurt Deissner, Professor a. d. Universität Greifswald, 1919. A Deichert'sche Verlagsbuchhandlung, Leipzig, Germany. Pages 19. Price M 1.

Professor Deissner has written a clear and vigorous defense of the position that the Jesus of history and the Christ of faith are one and the same. He faces all the new theories that discredit the supernatural aspect of Christ's character and concludes that the old view is the true view, that Jesus stands alone among men as the Son of God.

A. T. ROBERTSON.

A Harmony of the Synoptic Gospels in Greek. By Ernest DeWitt Burton and Edgar Johnson Goodspeed. The University of Chicago Press, Chicago, 1921. 316 pp. \$3.00 net.

The outline and plan of this harmony follow that of "A Harmony of the Synoptic Gospels," by the same authors. The Greek text is that of Westcott and Hort with occasional foot notes for important variant readings in the manuscripts. The text is

beautifully printed and it is a great convenience to the student of the Gospels and of the life of Christ to have this careful edition of the Synoptic Gospels in harmonic form. It is a useful service well done.

A. T. ROBERTSON.

The Gospel and the Epistles of St. John. By James Alex. Robertson, M. A. T. & T. Clark, Edinburgh, 1920. 129 pp. In paper covers, 11d.

This is an astonishing series of Bible Class Primers to which the present little book belongs. The author of this primer is a brilliant young scholar already well known by his "Spiritual Pilgrimage of Jesus." He has scholarship, insight, style and religious flavor. There is a quality that wins the reader to fresh interest and whets the appetite for more. Happy are the pupils who use the primer.

A. T. ROBERTSON.

A Critical and Exegetical Commentary on the Epistle to the Galatians. By Ernest De Witt Burton, Professor of New Testament Interpretation in the University of Chicago. Charles Scribner's Sons, New York, 1920. LXXXIX, 541 pp. \$4.50 net.

That one of the ripest and most painstaking of New Testament scholars has for nearly a quarter of a century placed the making of this Commentary in the forefront of his labors at once assures us that it must be one of the very best of the International Critical series. Nor does one have to read far before finding the ripe fruit of these long years of growing investigation, reflection and thought. So much effort and such results of the effort justify the giving of more space to this commentary on so brief an epistle than has been allotted to some that are much longer.

Beginning in 1896 the preparation of the work, as he tells us in the Preface, Dr. Burton defined for himself the points of

emphasis which should characterize the commentary. Others were considered later, especially that of the relation of Christianity to the religions of the Roman Empire, which was wisely rejected, for surely this could play no important part in the interpretation of this epistle. Three items were selected as those to guide in the "lines of study" to which he would confine himself. "I decided," he says, "not to attempt an exhaustive study of the history of the interpretation of the epistle, or of the rabbinic writings and method of exegesis. Convinced that, despite all that had been done in study of the vocabulary of the New Testament, much remained still to be done, and strongly inclined to expect that such study would add materially in the recovery of the primary elements of the thought of the Apostle Paul, persuaded also that such lexicographical work would prepare the way for a clearer perception of the course of thought of the epistle, I determined, while not neglecting the other lines of study, to give my chief attention first to a fresh historical study of the vocabulary of the letter and then to endeavor to trace its course of thought with exactness and to state it with clearness." To these two ideals was added the third, "the relation of the problems discussed by the apostle to those of our own day." In pursuance of these lines there were inevitable by-products of great value. Such of these as are relevant for this Commentary are included in the 160 pages Appendix of "Detached Notes on Important Terms of Paul's Vocabulary." It is obviously not possible to give any adequate review of such a commentary within the legitimate scope of this notice. Every page bears the marks of the faithful use of the mature scholarship of the author. I do not find myself able to accept the author's views at some points. It may be that when I have studied the epistle half as much as he has I shall agree. Yet one objection that some will find with the author is that in so many cases he does not give one the benefit of his own conclusion, but leaves the matter in suspense, after a full statement of differing views and the reasons for them.

In the main the conclusions of Dr. Burton on questions of external criticism, date, composition, purpose and the like are in harmony with the conservative scholarship. He inclines,

hesitantly, to Ephesus on the third missionary tour as the time of writing, which is, all in all, the most probable location. An error (p. LXI) speaks of "Antioch between his first and second journeys." Other incidental errors can be corrected in later editions. E. g., *Hastings Encyc. Rel. and Eth.* is called *Dict.* (p. XVIII).

Paul's conversion is placed in 31, which is quite extreme, and yet it must be true that the chronologists have been giving too much time for the Jerusalem period before the great persecution.

In the matter of vocabulary, to which the author has given major attention, the students of the New Testament will acknowledge a great debt of gratitude to Dr. Burton for his tireless labors and none the less so when his carefully collected examples and comments do not command a full assent to his own conclusions or to use. His dealing with the term *ἐκκλησία* is a splendid example of diligence and pains, but even then it seems to this reviewer that, while his main conclusions are eminently correct, there is a lack of discernment in affirming that in certain passages the word "cannot" refer to any local church or organized church at all, e. g., Gal. 1:13, 1 Cor. 10:32, 15:9, Phil. 3:6.

Concerning *ἕτερος* and *ἄλλος* I am an extremist, it may well be. Practically all the scholars are now against me. But I have yet to see an example in which the two words are used synonymously. It seems to me that the scholars miss the point of the writer when they identify them and take them as meaning the same thing. Burton refutes well the opposite extreme of Ramsay (curious turn, to be sure), that the terms in earlier Greek mean just the reverse of that commonly recognized. But Burton has placed ample material before any interested students for examining the facts.

All through the body of the exposition we have the benefit of these word studies, to the enrichment of the exegesis. As for the "course of the thought" each expositor will have his own logical forms for disposing of the material, but one will be ready at all times to see that the analysis here has been faithful to the essential plan and purpose of the apostle.

The practical application to present day situations is made rather incidentally than as a distinct element in the form of the presentation. The work is especially needed at this time. Nor, in truth, has there been any age when this insistent claim for the gospel of salvation by faith apart from works of law, has not needed emphasis. Legal justification is such an insistent tendency of the human mind and heart that even when one has become vigorously insistent on the Pauline principle there lurks still the subtle danger that faith shall itself become for many a legalistic tie and that the heart of the gospel will really be lost.

When Dr. Burton drops the reference distinctly to Jews in the first verses of Chapter IV and makes Paul refer to Christians without distinction of religious and race relations in their pre-Christian state, I am bound still to think that he is mistaken and has so far failed to grasp the apostle's argument; but the criticism is made with the utmost deference and with appreciation of the considerations that influenced the commentator. The handling of the difficult arguments of Chapter III deserves great praise for its faithfulness at once to the facts of the case and to the spirit of Paul. At this particular point more could have been said, but hardly more truly and acceptably.

His interpretation of 3:20, "a mediator is not of one, but God is one," is clear and concise and must be accepted as correct. There is, however, a point in theology raised that one cannot but wish the commentator had dealt with. Paul faced the same problem here that is before the "new theologian" of our time. How can such a God as we know in Jesus Christ either demand or even permit mediation? It would have been a fine service to show how differently from the "new" theology Paul solves this problem. It may well be that this was no part of Paul's immediate argument, but the principle of showing "the application to problems of our own time" would more than have justified the introduction of the discussion.

One must crave the indulgence of reader and author alike for so scrappy and inadequate a discussion of one of the truly great volumes of the International Critical Commentary.

W. O. CARVER.

The Return of the Redeemer. By George P. Eckman. The Abingdon Press, New York and Cincinnati, 1920. 275 pp. 50 cents net.

There are many books with all sorts of theories about the second coming of Christ. I know of no saner and wiser and more Scriptural treatment than this volume. The author writes clearly, simply and reverently. He holds heartily to the blessed hope of Christ's second coming and frees it from all millennial theories. It is a fine and useful piece of work.

A. T. ROBERTSON.

The Life and Times of Jesus. By Frederick C. Grant. The Abingdon Press, New York, 1921. 223 pp. \$1.25 net.

Under the general classification of the Abingdon Religious Education Texts this volume is designed with reference to the Week-Day School Series. It is neither technical nor comprehensive. The style is very good. The arrangement of the material is largely chronological, though the author feels free to introduce here and there a topical discussion, as in the chapter on "Opposition of Scribes and Pharisees," etc. There is a constant play of historical sidelights which lends vividness and charm. Additional assistance is found in excellent illustrations, maps and suggestive questions. The Biblical text used has been paraphrased in modern English.

In a volume characterized by so many excellent features one notes with regret the absence of any emphatic teaching on the part of the author as to the Virgin Birth of Jesus. The interpretation of the phrase "The Son of Man" on pages 51-2 is a little ambiguous; a clearer and more correct view is that found later (pages 160-1). As a self-designation it was certainly not employed by Jesus to express the same content as that in the popular expectation. As a veiled messianic title it had a strange sound to those who asked, "What kind of a Son of Man is this?" Again, Jesus is pictured as utterly amazed at his baptism when His Father's voice was heard. But why? He *knew before* that he was the Messiah. One also wonders why the author should

have injected a churchman's views into a volume intended for general use—such, for example, as his references to “infant baptism (page 20) and the sacraments (page 220) by which His disciples live in communion with Him.” Likewise we would hardly expect the author to employ the neuter pronoun in his paraphrase (page 138) with regard to the Holy Spirit. Finally, a few inaccuracies might have been obviated, for instance, the “home of Martha and Mary” (page 89), see John 11:18.

The book is a handy and happy volume, but is to be used with discrimination. The only way to tell the story of Jesus is to tell it as it is told. We have the source-book—we must stay with the Book.

J. McKEE ADAMS.

III. HISTORY.

The Pulpit and American Life. By A. S. Hoyt. The Macmillan Company, New York, 1921. 286 pp. \$2.50.

This rather fresh treatment of an old theme will be welcomed by all who have read Prof. Hoyt's previous books. Dr. Hoyt has been a teacher of preachers for years and has been a wide student of such literature. The aim of this book seems to be twofold. First, to give a glimpse of the contribution made by the pulpit to American life, and second, to hearten and encourage the present day preacher for his gigantic and necessary task. Critics of the pulpit have always been legion and they have varied as much in their ability to criticise as they have in their own life reaction to the gospel message. Dr. Hoyt, on the whole, is sympathetic in his criticism, although his field of investigation is almost entirely limited to New England. It goes without saying to one who knows that the New England pulpit never has represented and never will adequately represent the American pulpit. To begin with the Puritans and proceed through the Unitarians to present day times is to neglect largely the great forma-

tive influences that have made America even as Christian as she is. The influence of the pulpit is due, never solely nor largely, to the few who are heralded in print. There are twelve well written chapters in this book. The last four are especially worth while. Every preacher will be enriched by reading and studying this volume. One will not agree with many of the conclusions but will be helped in clarifying his own.

F. M. POWELL.

The Angel's Lily. By Russell H. Conwell, D. D., LL. D. The Judson Press, Philadelphia, 1920. 131 pp. \$1.25.

This small volume consists of two parts: the first part is the popular lecture, "The Angel's Lily"; the second part, "The History of Temple University."

In reading "The Angel's Lily" one unconsciously compares it with "Acres of Diamonds" and "The Silver Crown"; and somehow one feels that it suffers by comparison. Yet it is fascinating and instructive and given in Dr. Conwell's own delightful style.

The second part is the story of the conception, struggles and success of The Temple University told from the point of view of one who had his heart filled with love for his fellowmen and worked for a concrete realization of that heart's desire. Thousands who have gone from the University carry with them everlasting gratitude to the founder.

W. HERSEY DAVIS.

California Trails—An Intimate Guide to the Old Missions. By Trowbridge Hall. The Macmillan Company, New York, 1921. \$5.00.

To one who loves the real romance of history this volume will furnish delightful and profitable reading. No period of the intimate history of our early days has been so neglected or misstudied or so misunderstood as has the one covered in this volume. The reason is clear, for with the collapse of the early Spanish

civilization much of the work described in this book, because wrongly founded, also collapsed. These missives really deserve sympathetic study, not only because of their picturesqueness but because of their historical, social and religious value. The author is admirably fitted for the task he has chosen. He knows the missions, the country, in detail, the people and their habits. He has journeyed long among them; has a sympathetic interest in them. Besides all this the author has had at his disposal all needed data to write just such a book. Every page bristles with life, movement and interest. Be sure of some time at your disposal before beginning to read the book for once you begin you'll be loath to stop till you have done.

F. M. POWELL.

The Near Side of the Mexican Question. By J. S. Stowell. Geo. H. Doran & Co., New York, 1921. \$1.50.

Right at the present time we should welcome this sympathetic and accurate treatment of the Mexican situation. The author takes the position that the Mexicans are our neighbors, not merely the people next door; that those "across the border" already form a large part of our national life. In the six well written, "meaty" chapters the author describes the situation under such heads as the following: "The Border," "The Mexican Work in the United States," "Spanish-Americans in New Mexico," "Religion," "Education" and "A Forward Look." This book will be of great value in correcting false impressions concerning Mexico, as well as giving important information to those who are already interested in the Mexican situation.

F. M. POWELL.

American Red Cross Work Among the French People. By Fisher Ames, Jr. The Macmillan Company, New York, 1921. \$2.00.

The universal interest in the relief work of the Red Cross is perhaps the explanation for so many books on the subject. The

above book limits its story to France alone. Every true American is not only interested in the work of the Red Cross but also has a peculiar interest in its work in France during the great war. This volume marks the conclusion of a series issued under the auspices of the Red Cross. It does not attempt a detailed and technical report so much as general information and story of the heroic and inestimable service rendered. To one who has not informed himself as to scope of work done, this book will provide a great surprise. In sixteen short chapters the author carries the reader through one of the most informing and thrilling stories one can find. If you do not already know that story you should have this book.

F. M. POWELL.

The Myth of the Jewish Menace in World Affairs, or the Truth About the Forged Protocols of the Elders of Zion. By Lucien Wolf. The Macmillan Company, New York, 1921. 53 pp. 50 cents.

The Jew has ever been an interesting subject for speaker and writer and never more so than at present. He has suffered both from over praise and false representation. There are many open-minded men of today who are disturbed in their thinking regarding the Jew. They recognize that in the Jewish race as in any other—there are “Jews and Jews.” While it is far from just to hold any people responsible for the acts of some of their race, yet it hardly answers the charge by pointing out that Christians have done and have been engaged in the same things. Mr. Wolf is an able and well informed politician and deals with his subject in the vivid “politician style.” He would more deeply impress his average reader by being more modern in his treatment. The animus so often employed will not help to soften the feelings of those who sincerely believe that many Jews have wrought unwisely and disastrously in both European and American affairs. Mr. Wolf seems to make no distinction in his thinking between the established churches of Europe and Christianity. He makes out his case that much which he is trying to

answer is based on forged documents. At any rate this little book is interesting. Whatever you may think when you get through, it is certain you'll think. The volume is "red hot" from first to last, so red hot that one cannot help but wonder why so much heat! One is impressed with the earnestness of the author, whatever one may think of the conclusions reached.

F. M. POWELL.

IV. THEOLOGY.

A Study of the Holy Spirit. By T. P. Stafford, A. M., Th. D. The Judson Press, Philadelphia, 1920. 131 pp. \$1.00.

Even a cursory reading of this book will give one the conviction that it is the result of careful and sympathetic study of long duration. While one may not agree with the author in every detail, yet there abides, after careful study, the satisfaction of having read a book worth while. It is to be commended as a timely, sane and sound exposition of the Scripture teaching as to the Holy Spirit.

W. HERSEY DAVIS.

V. RELIGION AND MISSIONS.

The Truth About Christian Science—The Founder of the Faith. By James H. Snowden. The Westminster Press, Philadelphia, 1920. Pages XIII and 313. \$2.40 net, prepaid.

There are many books dealing with Christian Science these days. This one covers the whole field in sufficiently complete way to give the student an adequate understanding of any phase of this interesting cult.

The distinguished Professor of Systematic Theology in Western Theological Seminary has a well established reputation for breadth of view and balance. He has especially sought to deal

fairly and adequately with this subject and the outcome is probably the best book for a clear study of Christian Science. The authorities are cited at every point and an extended bibliography of works consulted is given. It is just what was needed.

W. O. CARVER.

Ten Weeks: The Journal of a Missionary. By Harvey Reeves Calkins. The Abingdon Press, New York and Cincinnati, 1920. 16 mo. 96 pp. 50 cents net.

This is like an echo of a memory. It recounts ten weeks of revival in the Methodist Indian center at Crownpore in 1909. The story is instructive in many ways, giving direct insight into the problems of a nascent Christianity in a heathen and Mohammedan environment.

That the missionaries were themselves rather abnormal at the time, as revealed in this diary story, is not to be wondered at. If it yield some disappointment in the reading it gives the more satisfaction upon careful reflection, because one comes to know so much of actual conditions.

W. O. CARVER.

Evangelische Missionskunde. Von D. Julius Richter, Professor der Missions-Wissenschaft an der Universität Berlin. Leipzig, 1920. A. Deichertsche Verlagsbuchhandlung, Dr. Werner Scholl. 463 pp.

With the lifting of the war barriers there is coming from Germany a rather full stream of publications, considering the state of destitution which the Germans like to make us think they have been reduced to. It is especially gratifying to find that the splendid evangelical publishing house of Dr. Scholl, founded nearly three-quarters of a century ago by A. Deichert and still bearing his name, is putting forth numerous works of well known conservative scholars. This house has been a bulwark of strength for the struggling evangelical faith in Germany during these decades of reaction and down-grade scholarship. If such influ-

ences could have been more persuasive we should not have had the terrible world upheaval.

Among the numerous volumes that have come to us none is more elaborate nor more to be desired than this by the distinguished Professor of Missions in Berlin University, the first man to hold such a chair in that institution and, if we are rightly informed, the second in Germany. Dr. Richter is well known by missionary leaders in America, both through previous works of his, some of them translated into English, and also through his participation in Student Volunteer Conventions.

The present volume is in the nature of a text—or guide book for studying the whole subject of missions. It falls into four parts. The section on the Biblical Foundation (*Begründung*) is all too brief—seventeen pages—and while good, is the least satisfactory part of the work.

The second part deals with the Theory of Missions (*Missionlehre*). The various phases of missionary policy in organization and administration, at home and abroad, and the conduct of the work on the fields come in for summary statement.

Under the heading of Missionary Apologetic (*Missionsapologetik*) we have statements of the outstanding features and teachings of the religions with which the Christian missionary comes in contact in his work. It is a sort of practical summary of comparative religion.

More than half of the volume is occupied with the History of Missions (*Missionsgeschichte*). An account of the rise of the missionary spirit and organization is followed by chapters dealing with the progress of the work of missions in the different countries. In the nature of the case this must be hardly more than summaries, as is true of the whole work. But one finds much ability in the handling of details, barring errors here and there to be noted. It is done with characteristic interest in details and with somewhat less of outline views of the movement as a whole than might give the best results. Dr. Richter has made this part of his work far less a group of names and statistics than was the way of his great exemplar, that pioneer teacher of missions, the late Dr. G. Warneek. Still it is more

that sort of thing than we in America find most interesting or profitable; and the more so that late statistics were not in many cases accessible to Dr. Richter. It could hardly be avoided that so brief accounts should be annals rather than history.

Everywhere throughout the work copious foot notes give the authorities for the various parts and sections of the subject. These are very valuable for the serious student who may wish to pursue the subject, or any part of it, further. Occasional errors in these references will not seriously interfere with the results from their use. Two indices at the end are wholly insufficient as guides to the material of the volume.

This is the sort of book that is needed for students of the missionary movement seeking an introduction to it, whether in private study, in voluntary classes, or in college and seminary classes. We have some such works in English but none covering the whole field. The Southern Baptist Education Society has such a work under contemplation and two teachers have been asked to prepare it as soon as possible.

W. O. CARVER.

The Mind of the Early Converts. By Campbell N. Moody, M. A., author of "The Heathen Heart," etc. Hodder and Stoughton, London; George H. Doran Company, New York. XI, 310 pp. 15 shillings.

One of the gratifying features of the recent study of missions is the turning of attention in a really serious way to the practices and problems of the Apostles and early Christians. This is of interest not alone because of its bearing on present day theory and practice in missions, but also because of its probable influence on ecclesiastical and doctrinal movements in our time. When Allen (*Missionary Methods, St. Paul's and Ours*) went into this subject he discovered some facts that must be quite shocking to certain groups of his fellow churchmen, facts furthermore than are of the most intimate significance for the conduct of missionary work on several of the more advanced fields of modern missions. From an entirely different angle Mr. Moody

has approached the missionary work. He compares the insights and understanding of the converts of the Apostolic and Patristic periods with those of our own day. He finds that there is very great similarity and that in both instances the great majority of these converts were (and are) very far from any mature understanding of the doctrines and of the life that are involved in our gospel and our enterprise.

It is a rather dark picture that Mr. Moody makes out. He supports it with a scholarly presentation of detailed quotations from the writers of the early centuries. It seems evident, however, that he was influenced by a preconception and that his passages are not always rightly interpreted, while also he omits the use of very much material that would modify his results in the direction of more flattering opinions of these early Christians. And the same stricture would apply concerning his use of evidence of the ignorance and low ideals and living of modern converts from heathenism. He selects instances about which there is, of course, no doubt touching their authenticity, but concerning which we are sometimes at liberty to question his interpretation. Especially is there a set of counter facts and testimonies to be taken into consideration before arriving at a balanced view of "early Christians" of either the first centuries or of the current times.

No doubt the consideration of the comparison between first and twentieth century converts will give comfort to some workers and supporters who are inclined to be pessimistic over failures of converts to measure up to the ideals we cherish for them; for if our converts are of the same sort as those of Paul and other early missionaries we shall not be discouraged.

One of the most wonderful things about Paul is the way he was willing to trust the profoundest teachings as to God and the Christ and the plans of God for all humanity and teachings as to moral and ethical conduct on the basis of Christian experience, all to men and women of the limited experience, culture and insight of the converts as reflected in Paul's own letters. He had unlimited confidence in the power and purpose of the Holy Spirit in the Christian enterprise; and he was willing to write

for the centuries and for the ideal and to trust the Spirit to guide these primitive and often naive "saints" into and along the way of sainthood. And who can question that the issue justified his faith, even as the issue justified Jesus of Nazareth in undertaking to build His church and inaugurate His kingdom with such material as is to be seen in the Twelve?

The study of Mr. Moody's book is very useful to those who would trace the course of church history as well as to students of missions. He emphasizes in his revelations the tendencies out of which developed the crudities, the heresies and the corruptions of Christianity, and one may use this work as a reflection of the origins of such abnormalities. Whether that is the material that is best for studying the true course of Christianity might be a question. It is at all events a line of study that must not be overlooked.

Missionary students will surely be most thankful to this author for the service he has rendered in this work which reflects such exhaustive research and such care in collation of his materials and which bears so vitally on problems now pressing in the missionary work.

W. O. CARVER.

Old Trails and New: True Life Stories of Baptist Home Mission Fields. By Coe Hayne. The Judson Press, Philadelphia, 1920. 237 pp.

It is taking the cause of Home Missions seriously and inspiringly when The American Baptist Home Mission Society, the Board of Education of the Northern Baptist Convention, the Women's A. B. H. M. Society and the American Baptist Publication Society unite in selecting, directing and financing a competent story writer to follow the trails of all forms of mission work in the homeland with a good kodak and an open eye and tell life stories of missionaries, converts, immigrants, children, Indians and all sorts of subjects of missionary helpfulness. And here are the stories and the pictures. By horseback and motor boat, by chapel car and gospel truck, by foot and by

train, local and itinerant workers for the salvation and development of Americans that are and that are to be are followed, studied, visualized for the reader. That is up-to-date missionary education.

W. O. CARVER.

The Triumph of the Missionary Motive. Edited by the Department of Missionary Education of the Board of Education of the Northern Baptist Convention. American Baptist Publication Society, Philadelphia, 1920. 131 pp.

Stirring discussions by seven of the ablest missionary leaders among Northern Baptists, these papers all discuss the subject in the light of the war. They are all the mature product of experienced speakers and writers and make a notable collection of missionary papers.

W. O. CARVER.

A Greatheart of the South—John T. Anderson, Medical Missionary. By Gordon Poteat, Professor of New Testament, Shanghai Baptist College. George H. Doran Company, New York, 1921. 123 pp. \$1.25

Hardly begun in his unusually promising career when by an untoward accident he lost his life, John Anderson left behind a flaming torch of influence at which many a new light for the kingdom will be lighted. In devotion and in successful personal work for all the period of his home studies and for the brief career in China he was like another Egede or Brainard, like a Pitkin or a Taylor, but unlike these he was a wholly normal man in his piety and his methods. He differed from the average Christian young man only in unfailing work for souls and for helpfulness and the spirit matched his zeal with rare skill.

Prof. Poteat has shown a fine taste and good literary tact in the story he has given us. He has been true to his character.

This life story will be the means of extending John Anderson's life influence wide and long. It is to be hoped that it will be read by students and by parents all over the land. There is

no one whose life will not be enriched by its reading. No finer example of the power of simple goodness and quiet, unostentatious zeal can be found in biographical literature.

W. O. CARVER.

The Truth of Christianity: Being an Examination of the More Important Arguments for and Against Believing in That Religion. Compiled from various sources by Lt.-Col. W. H. Turton, D. S. O., late Royal Engineers. Wells, Gordon, Dorton & Co., London, 1919. 515 pp. 2s net.

That this work has gone into its ninth edition and beyond forty thousand is evidence enough of its high value. That the price is now reduced to a merely nominal sum ought greatly to advance its sale. It is written in the language of the people. Its arguments are straightforward. The characterization of the author as "unimaginative" by one of his *rationalist* reviewers is probably technically correct and for that very reason he appeals to the average reader. He is simply a straightforward, cultured, believing Christian who understands the attacks on Christianity and the difficulties to faith and meets them frankly. This ninth edition is somewhat briefer than former editions, but has a fuller discussion of miracles.

It has been translated into Japanese, Italian, Chinese and Arabic.

W. O. CARVER.

A Star in the East: An Account of American Baptist Missions to the Koreans of Burma. By Rev. Edward Norman Harris, Missionary of the American Baptist Foreign Mission Society to the Shwegyin and Paku Karen Missions. Illustrated. Fleming H. Revell Company, New York, 1920. 223 pp. \$1.75.

In thoroughly popular style, both as to its general method and its phraseology, this book gives a summary view of almost every phase of the undertaking to Christianize these most inter-

esting primitive people. Dealing with one of the most successful missions in the world this second generation missionary has splendid equipment for his congenial task.

He deals with the people and their traditions, with racial and religious characteristics, with the history of the mission among these people, with the present aspects of their Christianity and with the needs and prospects, from all standpoints, and closes with a chapter, "A Call to Arms," dealing with all sorts of questions affecting the need for progress in mission work generally.

The material brought forward here in a somewhat unscientific way will be useful to special students of Religions and Missions, while the familiar popular manner of the work will commend it to all lovers of missionary work and workers.

W. O. CARVER.

Making America Christian; Arranged for Mission Study Classes and for the General Reader. By Victor Irvine Masters, A. M., Th M., D. D., Superintendent of Publicity of the Home Mission Board of the Southern Baptist Convention; author of "The Call of the South," "The Home Mission Task," "Baptist Mission in the South," "Baptist Home Missions," "Country Church in the South," etc. Publicity Department of the Home Mission Board of the Southern Baptist Convention, Atlanta, 1921. 208 pp.

The diligence of Dr. Masters in the twelve years of his occupancy of the important post with the Home Board is attested by the ever growing list of titles of useful books dealing with various phases of his subject that have come from his pen; and the fertile interest is further indicated by the suggestion recurring at various places in this work of yet other volumes that were simmering in his soul. Now that he has severed his connection with the Board and taken up editorial duties one does not know how far he will be able to carry out the scheme of missionary education that was evidently in his mind. He has done all in his power to make Home Missions take its proper place in the thinking and planning of his denomination. He has thought

deeply, read somewhat widely in a field all too little developed and written ably about it. Thousands have found his books informing and stimulating. Always he has had a passion for maintaining the historic position and temper of his people with reference to the everlasting gospel and its interpretation in the terms of our organization and symbols.

Already in the weekly press this book has had the most flattering reception, being rightly accepted as the best work the author has yet done. So many tasks fall to the lot of a secretary or superintendent with one of our boards that authorship has little chance for the time and care that are needful for the finest results. But Dr. Masters far surpasses most of us in facility with the pen and has thus been able to produce more.

In this latest volume he has given us the ripest thought and the widest range of discussion that we have yet had from him. It seems to me also that the work is rather better arranged for study classes than any yet of the series. It is no wonder that there has been instant and large demand for it. One may be pardoned for wishing that the urgency for getting it ready for the season's classes had not required quite so much haste, so that the mechanics of it might have had a little more attention, which the purpose and the contents alike deserve. And if it shall not seem too much like pointing out spots on the sun, one may say also that for some it would be desirable that the author had been at some points more specific as to the erroneous and hateful views and theories he was so valiently condemning and exposing, as also that in some statements he had been a bit more cautious not to be misunderstood. This writer feels the more free to speak in this way, that he finds himself in the most cordial agreement with Dr. Masters' basal contentions in this book. But if "rationalism" and "unionism," particularly, and other terms used occasionally were somewhat more specifically defined one thinks that the dangers had in mind would be more clearly apprehended and there would be less danger of those who may wish to charge the author with "obseurantism" having any show of ground for their efforts to discount the weighty words of the author. Again, in the matter of the opposition of "evo-

lution" and "the Bible account of the Creation" it might be well if both terms were somewhat more clearly defined. "Darwinian Evolution" is no longer held by any reputable scientist and it is somewhat beside the mark to speak of men preferring "an unproven theory that makes an ape their ancestor," when no man whose opinion ought to have any weight holds such a theory. It is a shame to find in secular papers sentences by merely superficial writers implying such a theory. Such writers justify Dr. Masters' use of this language, but one wonders if they had not best be dealt with in other terms. In the matters of Science and Philosophy one misses from the bibliographies some of the works that by all means ought to underlie the discussions of the chapters dealing with these matters and the discussion would be more effective by their use.

But I certainly have no disposition to quarrel with this good text book and I will not so press matters as that I might leave that impression.

W. O. CARVER.

The Religious Consciousness—A Psychological Study. By James Bissett Pratt, Ph. D., Professor of Philosophy in Williams College. The Macmillan Company, New York, 1920. 485 pp. \$4.00.

It is no common gift to write of the profoundest psychological gifts and of their metaphysical presuppositions with such clearness as to make them almost appear simple and with such exquisite literary style as to make them fascinating. This gift finds illustration in the book before us.

Again we usually find that an author who sets forth with a profession of pure objectivity is in reality laboring a thesis. "Without * * * having any point of view save that of an unprejudiced observer who has no thesis to prove" is usually a self-deception, for how can one be uninterested in a subject about which he feels called on to write a book, a big book? And in a vast field of fact selections of choice and of exclusion are constantly to be made and they can be made only on some principle that inheres in a point of view.

But in this volume we come as near as may be to genuine objectivity. The materials are well selected. The facts and discussions cover the wide range of the subject of religion and the author does, in the main, leave the reader to use the materials according to the reader's own ideas and ends.

The sources and authorities are profusely cited in foot notes and the informed reader can evaluate the facts and views on the basis of his own estimate of the authorities. Certainly this reviewer would not value some of these authorities as highly as does Prof. Pratt.

For a class book in the Psychology of Religion, in my limited knowledge, this is easily the best to be found and I welcome it with keen satisfaction.

W. O. CARVER.

Child of the Sea—A Chronicle of Porto Rico. By Janie Prichard Duggan, author of "A Mexican Ranch," "An Isle of Eden," "Little Cuba Libre," etc. The Judson Press, Philadelphia, 1920. 237 pp. \$1.50.

Mrs. Duggan has in the past charmed and informed many readers with her stories of Latin American life and missionary labors. A new volume from her, made up of her journal as a missionary worker in Porto Rico from 1899 to 1911, is welcome. Without special adornment of literary style these carefully edited entries of a busy diary carry the reader vividly into the midst of the life and work in that island of beauty, romance, superstition and of dawning Americanism. A "Postscript" of 1920 gives important data of the present situation and shows the progress under American control.

W. O. CARVER.

VI. RELIGIOUS EDUCATION AND CHURCH EFFICIENCY.

A Modern Church Program. By Albert F. McGarrah. Fleming H. Revell Company, New York. 124 pp. 75 cents.

Here is a book full of practical suggestions to the pastor who likes to plan his work well ahead and then successfully work his plans. It is hardly to be expected that any man in any particular church will carry out all the suggestions made and develop in full detail the program suggested; but the book ought to stimulate its reader to a determination to be forward-looking and not to live from hand to mouth in his work. Some of the schemes for inter-denominational efforts will scarcely appeal to pastors who have seen the futility of such complicated campaigns demonstrated, but aside from this there are many valuable and helpful hints, with much care as to detail in the working out of the projects suggested.

G. S. DOBBINS.

Practical Church Music. By Edmund S. Lorenz. Fleming H. Revell Company, New York. 420 pp.

This is the third edition of a book that has met with much favor and deserves to be widely read and used. In five thoroughly practical divisions the author discusses "The Minister's Musical Preparation," "The Minister's Hymnological Preparation," "Congregational Singing," "The Management of Church Choirs" and "Practical Applications of Church Music." The point of view is well stated as that of the Christian worker "seeking definite results in the winning of the lost and the spiritual edification of the saved" through the ministry of song. Mr. Lorenz is well known as a music publisher and has for many years given special and painstaking study to the problems connected with church music. The book is readable, intended for

those who do not know the technicalities of music as well as for the musician, and should be in the hands of every minister and choir director.

G. S. DOBBINS.

The Rules of the Game. By Floyd W. Lambertson. The Abingdon Press, New York. 208 pp.

This book is one of a series of week-day school texts, intended primarily for use in teaching adolescent boys and girls the great truths of religion. The lessons are cast in story form and include Bible narrative, missionary biography and adventure and fundamental ethical principles. The larger volume for pupils is accompanied by a smaller hand-book for teachers. The Sunday school teacher may gain some valuable hints from the method employed by the author in reaching the minds and hearts of growing boys and girls with moral truth. The method is pedagogically sound and the writer displays an excellent knowledge of the religious and mental needs and capacities of the youths for whom the stories are written.

G. S. DOBBINS.

A First Primary Book in Religion. By Elizabeth Colson. The Abingdon Press, New York, 1921. 260 pp. \$1.75 net.

This is one of the Weed-day Gospel Series of text books edited by George Herbert Botts and published by the Abingdon Press. The introduction deals with "the child of six" for whose religious instruction and development the course is intended. It takes up first the "Objective" or end in view. The "Materials and Method," the "Program of Lessons" and "Room, Materials and Equipment." Then follow chapters full of suggestive lessons on "The Wonderful Daytime," "God's Care by Night," "God's Care by Day," "God's Gift of Food," "Autumn Days," "Working Together," "Playing Together," "God's Garden,"

"Thanksgiving," "Our Homes," "Our Churches," "Christian Soldiers," "The Children of America," etc.

The lessons are evidently the fruit of careful study and experience. They have been used with children and found successful, the editor assures us. "Yet," the teacher is wisely warned, "you are not to teach the lessons, but through the lessons teach the children." The lessons and materials are simply the means, the end is to minister to the spiritual needs of the children. Failing in this there can be no true success. The book wisely studied and used by the teacher will be a valuable aid in a much needed service.

G. B. E.

Handbook of Church Advertising. By Francis H. Case. The Abingdon Press, New York. 186 pp. \$1.25 net; postage 10 cents extra.

This is among the best of the many recent books on church publicity. Mr. Case is thoroughly conversant with the essential principles of good advertising as applied in the business world and with fine understanding of the needs, the strength and the weaknesses of the churches he proposes publicity plans that are effective and at the same time appropriate to that which is being advertised. The chapters on "Who Shall Have Charge of the Church Advertising?" "What to Advertise," "Channels of Publicity" and "Making Type Talk" are unusually valuable.

C. S. DOBBINS.

The Vacation Religious Day School. By Hazel Straight Stafford. The Abingdon Press, New York. 160 pp. \$1.00 net; postage 10 cents extra.

The feeling that the Sunday school, as at present organized, is hopelessly inadequate to meet the need of popular general religious education, has been growing in intensity. At the same time it has been fully recognized that it is the only effective

agency we have for this supremely important task. One of the most interesting experiments of our age to increase the efficiency of the Sunday school as an educational agency is the "vacation religious day school," with its carefully organized course of study, its five-days-a-week session and its trained teachers, employed to give the same thorough course of instruction in the Bible and related studies as is given in the day schools. Miss Stafford has brought together with much attention to details the most successful plans worked out thus far in this experiment. The book is stimulating and suggestive, though given too much to outlines of courses of study and too little to practical discussion of methods by which the scheme may be put into effect.

C. S. DOBBINS.

The Children's Great Texts of the Bible. Edited by James Hastings, D. D. Charles Scribner's Sons, New York. Six volumes, 300 pp. each. \$3.25 per volume or \$15 for the net of six.

Thoughtful pastors and other Christian workers are giving increasing attention to the problem of attracting and holding the children and young people for the preaching services of the church. Method and device have proven of little avail when the entire service has been planned and carried out with a view to reaching the adult congregation alone. Among the many helpful books intended to make the preaching services more attractive for young people this series will take high place. It is carefully edited, after the plan of the "Great Texts of the Bible" series, texts being selected that yield themselves most readily to treatment that will interest children and an abundance of material provided for working out sermon and lesson from the text. The chief weakness of the material is that it grows out of the experiences and interests of young people of another day than ours and will be found to fail of making a point of contact with the average American adolescent of today. If young people were only so unsophisticated as those for whom the majority of the

illustrations are intended, we should not have the pressing difficulties that confront us in trying to reach them! The volumes will make an exceedingly valuable addition to the library of any worker with young people.

C. S. DOBBINS.

Vocations Within the Church. By Leonidas W. Crawford. The Abingdon Press, New York. 210 pp. \$1.25.

Both in the homeland and on foreign fields the demand has been steadily growing for vocational Christian workers—those who dedicate themselves to specific Christian service in other fields than that of the ordained ministry. The author undertakes to present the varied and attractive opportunities that have opened and are opening to young men and women of high Christian education, in the home and foreign mission fields, in ministries of healing, in writing and publishing, in allied business and technical lines. The book is particularly valuable for pastors and educators who deal with young people seeking to determine their life work in the light of the world's needs and their own altruistic impulses. It is a fine volume to place in the hands of talented young men and woman who are undecided as to their vocations, but who might be led to consider the many lines of Christian activity which have ordinarily been given little emphasis.

C. S. DOBBINS.

VII. SOCIOLOGY AND ETHICS.

Labor's Crisis—An Employer's View of Labor Problems. By Sigmund Mendelsohn. The Macmillan Company, New York, 1920. 171 pp.

This is a very conservative and intelligent discussion of our most acute problems, from the point of view of the employer. But, though intelligent, the book does not indicate that the author has a very broad grasp of the present crisis. He does not seem to perceive the magnitude and depth of the issue. And no constructive suggestions of moment are made. A qualified commendation of profit sharing is about as far as the author goes. He discusses, also with qualified approbation, welfare work by employers. But he nowhere indicates that he has seriously considered industrial democracy as a remedy for the acute situation. On the whole, while it is interesting to follow his reasoning on the subject, the author cannot be said to have made any important contribution to the discussion of the problem.

CHARLES S. GARDNER.

The Bible Doctrine of Society—Its Historical Evolution. By Charles Ryder Smith, B. A., D. D., Edinburgh. T. & T. Clark, 1920. 400 pp.

This is one of the most comprehensive and thorough studies in Biblical sociology which has come to the notice of this reviewer. As to the point of view from which the book is written, the author tells us in the introduction that "broadly speaking it is evolutionary, idealist and Christian." The writer believes that in ethics there is a gradual discovery of a distant ideal and a gradual advance of practice towards it. He thinks that the course of its development is not accidental but providential—and that the ideal is "real," both "eternally" in the mind of

God and historically in the life of Jesus. And he holds that ethics is "organically imperfect without theism."

Certainly the work is scholarly, covering some questions more thoroughly than I have seen it done elsewhere; and, while the author's attitude, as indicated above, is such as can not be approved unqualifiedly by orthodox readers, yet his spirit is reverent, especially in his discussion of the New Testament.

The book is quite unique in combining in one treatment the sociological doctrine of the Old and the New Testament. This method has some obvious advantages and brings out the continuity of that teaching better than the method of separate treatment.

A really able and informing book.

C. S. GARDNER.

The Soul of John Brown (English edition, Children of the Slaves).

By Stephen Graham. The Macmillan Company, New York, 1920. 331 pp. 12s net. \$2.50.

This is a book written by an Englishman who came to America after the war and traveled through the South to study the negro problem on the ground. He tells the story of what he saw and heard and moralizes thereon. It is not necessary to call in question any of the facts which he relates in order to say truly that he seriously misrepresents the whole situation. He evidently started his journey with a preconception of the negro and of the white man's relation to him; and he quite naturally sees and emphasizes everything accordingly. Those aspects of the racial situation which do not fit in with his preconception seem for the most part to have escaped his attention. When observed, they are lightly passed over. The situation is bad enough, I freely and sadly grant. There is a great deal of injustice in the attitude of multitudes of white men toward the negro. The negroes suffer many wrongs and there is a deep and ominous unrest among them. This is all true; but such books as this do not help the situation. We do not wish to be discourteous, but this unfair

presentation suggests the remark that Englishmen who have a penchant for correcting social wrongs would better confine their attention to unhappy Ireland and India, where the British people have gone far outside their own territory to trample down the legitimate aspirations of peoples more capable than the negro has yet given evidence of being. Or if they are interested in the wrongs of the negro race only, they would do well to concentrate their efforts on the British Dominion of South Africa where the lot of the negro is more dark and hopeless by far than in the Southern states of America.

C. S. GARDNER.

The New Mind for the New Age. By Henry Churchill King, D. D., LL. D., President of Oberlin College. New York, 1920. 192 pp. \$1.50.

President King is at a congenial test when interpreting the movements of history, especially current history. And on the ethical and religious side few of our thought leaders are in his class as interpreters. It was fitting that the Cole lectures for the year following the war should deal with the world in the light of the war.

Three of the lectures deal with the analysis of the New Age; "Its Evidence," "Its Perils," "Its Values." Readers of Dr. King will be quite prepared next to find three lectures articulating the challenge of "the New Age" to the mind that is to be "new" and make "new" in the "New Age"; "The Political and Social Challenge," "The Educational Challenge," "The Moral and Religious Challenge."

If a student of the times and of history one who has also read a good deal of Dr. King's fine work fails to find in these lectures much that startles with freshness, he will still be ready to recognize the clear analysis and vigor of statement with which the distinguished lecturer presents his many-sided topic. And he will see how very valuable the book may be to the average man of serious mind and purpose.

For it is one of the charms of Dr. King that the plain man can read him with much enthusiasm of understanding and appreciation as to be no longer just "a plain man," but will at once become a worker of righteousness or a promoter of good.

W. O. CARVER.

Labor's Challenge to the Social Order. By John Graham Brooks. The Macmillan Company, New York, 1920. 441 pp.

This volume is of great value to those who wish to keep informed as to present tendencies in the labor world. I do not know of any other single volume which gives so clear, comprehensive, balanced and important a survey of the whole situation and trend. The sub-title, "Democracy its Own Critic and Educator," indicates that the various labor groups and organizations are learning by their experience, which is now long and varied enough to be instructive and is being studied very carefully by the wiser leaders in the movement. This phase of the subject Mr. Brooks brings out very effectively. He is sympathetic with labor, without being a partisan; and critical without harboring prejudice or ill will. In his survey he overlooks no important phase of the movement. He dwells with a special emphasis and sympathy upon certain aspects of it which as yet are comparatively little known in this country and evidently regards them as holding the chief promise of progress in the future, viz.: the Cooperative Movement and the New Guild. It remains to be seen whether they will turn out to be as important as the author evidently regards them. But there can be no question that they are of great significance.

Altogether it is a very readable and a very informing book.

C. S. GARDNER.

VIII. HOMILETICS.

Ambassadors of God. By S. Parkes Cadman. The Macmillan Company, New York, 1920. 353 pp. Cloth, \$3.50. New edition.

This is a volume of lectures delivered before various theological seminaries. Beginning with a discussion of the Scriptural basis of preaching, the author sketches the history of the pulpit, touching only the high points; and then considers more at length the present day problems of preaching under such chapter titles as "The Modern Attitude Toward Preaching," "Cross Currents Which Affect Preaching," "Present Day Intellectualism and Preaching," "The Nature and Ideals of the Christian Ministry." The last three lectures are devoted to the technical aspects of Homiletics—"Preaching: Its Preparation and Practice" and "Preaching and Worship."

But the bare skeleton of the book gives little indication of its real value. It is rich in style, in thought, in suggestion. It is not easy to say anything new on the subject of preaching and the reader will not find anything strikingly original in this volume. But he will be guided through the field of a preacher's chief problems by a very spiritual, thoughtful and cultivated mind and will not fail to have his conception of his work broadened and elevated.

CHARLES S. GARDNER.

IX. FICTION.

Sanctus Spiritus and Company. By Edward A. Steinner. George H. Doran Company, New York, 1920. 320 pp. \$1.50 net.

Here we have a tragic story of peasant life in Austria Hungary before 1914 with the effect of the war. Immigrants come to the United States and go back with the ferment of liberty. There

is power in the narrative and it throws light on the present immigration problem. Love and religion, politics and poverty play their part in this strange tale of life in Europe and America.

A. T. ROBERTSON.

X. MISCELLANEOUS.

The League of Nations at Work. By Arthur Sweester of the American Peace Commission and the Provisional Secretariat of the League of Nations. The Macmillan Company, New York, 1920. 215 pp. \$1.75 net.

No better exponent of the League could be wished for than the author of this succinct statement. With a calm and judicial manner of statement he evidently combines a genuine enthusiasm for the Versailles League. He has no misgivings about the plan and no lack of appreciation for all it is doing. There will be many readers to think that its values are exaggerated and its performances up to the present overestimated. However one may appraise the author's judgments, no one should overlook the opportunity here to see a summary of all the claims for working success in this most significant adventure in internationalism.

There are forceful factors in the working of the League which have been in large measure overlooked by the people generally. Incidentally Mr. Sweester uncovers them in this book, but wholly without emphasis. One refers to the various commissions which advise the Council and those which are entrusted with administering the decrees of the League, these and then "the Secretariat." The function and the consequent power of this latter body are partially revealed. It is open to question whether in ultimate fact the secretariat is not the most potent—and most dangerous—element in the whole scheme.

Mr. Sweester has a poorly veiled contempt for what he is pleased to classify as "the unimportant states," whose "dig-

nity" and "pride" are flattered by giving them representation in the Assembly while care is taken that the "power" and "control" of the world shall not be sacrificed by "the big states" who function through the Council.

A very interesting feature of the discussion is the effort to justify the secrecy of "executive sessions" and of committees and of *agenda* making by the secretariat while still magnifying the principle of publicity of all discussions. One day, or more probably by slow degrees, the whole world will find out how much of selfdeception and disguise the framers of the Versailles covenant practiced. They were seeking to do the greatest piece of diplomatic work for constructive statesmanship ever undertaken by any group of men. It is less to be wondered at than deplored that they succeeded in involving themselves in so many inconsistencies and that they really got so little away from the old manipulations by the "world powers." This reviewer is of those who believe that much real progress was made at the Peace Conference, but he believes that until we discover that the world's control was wrongly fixed in the hands of a few powers we shall fail to profit very greatly by the actual progress that was made. The democratic ideal was compromised far more than helped in the covenant there evolved.

The book before us is a highly important one. What it means to the reader depends very much on the reader, of course.

W. O. CARVER.

The Prime Minister. By Harold Spender. George H. Doran Company, New York, 1920. 388 pp.

One may think that he knows enough of the famous British statesman since the newspapers and the magazines tell us so much about David Lloyd George. But here the life story of this remarkable man is told with consummate skill by a trained writer. He balances the parts well and makes the whole stand together in fine proportion. Mr. Spender writes also with en-

thusiasm for his hero. He gives the inside story of Lloyd George's part in the Great War and it is a very great part beyond a doubt. In particular the circumstances that led to the retirement of Mr. Asquith as Prime Minister are told in a way that reflects credit upon both Mr. Asquith and Mr. Lloyd George. The book is intensely interesting and is a tonic for those who have grown weary in the reaction from the war enthusiasm. David Lloyd George is still at his post amid all the changes of fortune since the war.

A. T. ROBERTSON.

The Lesson Handbook. A Concise Commentary on the International Improved Uniform Lessons for the Entire Year 1921. By Henry H. Meyer. The Methodist Book Concern, New York and Cincinnati. 160 pp. 40 cents.

The author has given a most helpful discussion of all the Sunday school lessons for 1921 in convenient form. One can carry the book in his pocket.

A. T. ROBERTSON.

The Christian Faith and the New Day. By Cleland Boyd McAfee. The Macmillan Company, New York. 16 mo. 74 pp. 90 cents.

Here is reading that requires close thinking. This book will put you to asking yourself questions.

The "New Day," the author holds, was not made but only hastened by the war. There was a spirit of unrest in the economic and social world when the war broke out that indicated serious impending changes.

A reaction "against the day when natural science had been so fascinating as to take the place of every other study" had to

do with the ushering in of the "new day." The struggle between autoocracy and democracy had been intensifying for years.

To the interrogation, "Has anything happened in men's relation to God and to one another which needs affect our former doctrine?" he gives an affirmative answer. He sees a call for the readjustment of the Christian theology of God. Under this heading some fine distinctions are drawn and some misconceptions as he sees them of God are pointed out. He holds that the Christian theology of salvation needs to be broadened. The following I think will give the key to his trend of thought: "He is a feckless man who raises public question about the eternal safety of any man with God who passes through such an experience (as dying for his country on the battlefield) no matter what his previous life may have been."

As to the church he holds: (1) The theory thereof must be put in terms of vitality, rather than of institution. (2) "The theory of the church in its relation to man must rest increasingly on its outgoing rather than its incoming life." (3) "The theory of the church needs to be stated in terms of unity rather than division." His criticism of the Westminster Confession of faith under the second heading is exceedingly interesting. A trained mind and a vigorous thinker, he sets forth his contentions with force. With much that he says this reviewer finds himself in sympathy, while with some of his conclusions I differ widely. Frankly I confess to being, according to him, "a feckless man."

M. P. HUNT.

Garments of Power. By Fred B. Fisher, author of "Gifts From the Desert" and "The Way to Win." The Abingdon Press. 16 mo. 75 pp. 75 cents.

In this booklet of an hour's enchanting reading we have something uniquely rich. His message is an exposition of the eighth verse of the forty-fifth Psalm. He brings treasures new and old, rich and rare. A richer hour's reading would be hard to find.

He illuminates the text with a freshness that is contagious. In his foreword he says: "This is the pathway for mystics. It winds through the valley of human reality and over the hills of vision. Except a spiritual imagination accompany thee, enter not by this gate." The writer shall ever be grateful that he entered.

M. P. HUNT.

In Memoriam. Presbyterian Board of Publication, Philadelphia. 25 cents net.

Under this title a beautiful booklet, copyrighted in 1912 by June Kirk Barth, appears made up of most appropriate selections of Scripture and poetry "to comfort all that mourn." It is fittingly designed to be sent "in loving sympathy" to those who are in sorrow over the loss of loved ones. The paper, printing and binding are of the best and are exquisitely adapted to the purpose had in view.

G. B. E.

Your Study Bible. By John Weaver Weddell. The Sunday School Times Company, Philadelphia.

The author has for near a half century ranked as one of our strong preachers and teachers. He has all his life been a painstaking student. His chief text book has been the Bible. In this volume of 180 pages we have the result of his forty years with the Old Book. Says the author, "It is fruit of my life work with the Old Book—and I have stayed pretty close by the Word through these forty years."

I have enjoyed every page and would that thousands of young preachers might possess themselves of this interesting and helpful work. Instead of satisfying it awakens a thirst for the study of the Lord.

M. P. HUNT.

The Ideal Man. By J. P. Greene, D. D. The Judson Press, Philadelphia, 1920. \$1.00 net.

Out of the fullness of his life and experience Dr. Greene gives us, here we are told, the heart of his course in practical ethics in William Jewell College. It is fitting that he should thus speak to a larger audience and to other generations. These chapters are rich in allusions that give evidence of profound study of men and books, but are characterized by a simplicity of diction, a colloquial charm and a warmth of love which are to be found in such captivating combination only in a personality of rare natural gifts and genuine Christian consecration.

GEO. B. EAGER.

Church Officers. By F. A. Agar. New York, Fleming H. Revell Company. 91 pp. 50 cents.

Among the several "Efficiency" books of the author this brief treatise on church officers, their qualifications and duties takes high rank. A book of this sort has been greatly needed. One regrets that its compass is so brief as to make impossible anything but general statements where discussion would be exceedingly valuable if based on the wide observation for which Mr. Agar has had opportunity. The writer's insistence on spiritual qualifications for all the church officers, from janitor to pastor, is timely and lends weight and emphasis to the plea for better organization with a higher type of men and women in places of influence and authority in the church.

G. S. DOBBINS.

INDEX TO BOOK REVIEWS.

	Page
Agar, F. A.: Church Officers	246
Ames, Jr., Fisher: American Red Cross Work Among the French People	217
Ascham, John Bayne: The Religion of Judah	203
Bailey, Albert Edward: History of the Hebrew Commonwealth	202
Brooks, John Graham: Labor's Challenge to the Social Order	239
Burton, Ernest DeWitt: A Harmony of the Synoptic Gospels in Greek	209
Burton, Ernest DeWitt: A Critical and Exegetical Commentary on the Epistle to the Galatians	210
Cadbury, Henry J.: National Ideals in the Old Testament	204
Cadman, S. Parks: Ambassadors of God	240
Calkins, Harvey Reeves: Ten Weeks: The Journal of a Missionary	220
Case, Francis H.: Handbook of Church Advertising	233
Colson, Elizabeth: A First Primary Book in Religion	232
Conwell, Russell H.: The Angel's Lily	216
Crawford, Leonidas W.: Vocations Within the Church	235
Deissner, Von Lic. Kurt: Die Einzigartigkeit der Person Jesu	209
Duggan, Janie Prichard: Child of the Sea—A Chronicle of Porto Rico	230
Eckman, George P.: The Return of the Redeemer	214
Feine, Dr. Paul: Die Gegenfart und das Ende der Dinge	207
Fisher, Fred B.: Garments of Power	244
Fowler, Henry Thatcher: Great Leaders of Hebrew History From Manasseh to John the Baptist	204
Graham, Stephen: The Soul of John Brown (English edition, Chil- dren of the Slaves)	237
Grant, Elihu: The Orient in Bible Times	205
Grant, Frederick C.: The Life and Times of Jesus	214
Greene, J. P.: The Ideal Man	246
Hall, Trowbridge: California Trails—An Intimate Guide to the Old Missions	216
Harris, Rev. Edward Norman: A Star in the East: An Account of American Baptist Missions to the Koreans of Burma	226
Hastings, James: The Children's Great Texts of the Bible	234
Hayne, Coe: Old Trails and New: True Life Stories of Baptist Home Mission Fields	224
Hoyt, A. S.: The Pulpit and American Life	215
Keyser, Rev. Leander S.: Contending for the Faith	208
King, Henry Churchill: The New Mind for the New Age	238
Koenig, von Eduard: Das Deuteronomium eingeleitet, uebersetzt und erklart	205

	Page
Kyle, Melvin Grove: The Problem of the Pentateuch. A New Solution by Archaeological Methods	203
Lambertson, Floyd D.: The Rules of the Game	232
Lawson, Albert G.: The Religion of Jesus	207
Lorenz, Edmund S.: Practical Church Music	231
McAfee, Cleland Boyd: The Christian Faith and the New Day ...	243
McGarrah, Albert F.: A Modern Church Program	231
Masters, Victor Irvine: Making America Christian; Arranged for Mission Study Classes and for the General Reader	227
Mendelsohn, Sigmund: Labor's Crisis—An Employer's View of Labor Problems	236
Meyer, Henry H.: The Lesson Handbook. A Concise Commentary on the International Improved Uniform Lessons for the Entire Year 1921	243
Moody, Campbell N.: The Mind of the Early Converts	222
Poteat, Gordon: A Greatheart of the South—John T. Anderson, Medical Missionary	225
Pratt, James Bissett: The Religious Consciousness—A Psychological Study	229
Presbyterian Board of Publication: In Memoriam	245
Rice, John A.: The Old Testament in the Life of To-day	203
Richter, Von D. Julius: Evangelische Missionskunde	220
Robertson, A. T.: Luke the Historian in the Light of Research ...	206
Robertson, James Alex.: The Gospel and the Epistles of St. John ..	210
Seay, Frank: An Outline for the Study of Old Testament Prophecy, Wisdom and Worship	202
Smith, Charles Ryder: The Bible Doctrine of Society—Its Historical Evolution	236
Snowden, James H.: The Truth About Christian Science—The Founder of the Faith	219
Spender, Harold: The Prime Minister	242
Stafford, Hazel Straight: The Vacation Religious Day School ...	233
Stafford, T. P.: A Study of the Holy Spirit	219
Steinner, Edward A.: Sanctus Spiritus and Company	240
Stowell, J. S.: The Near Side of the Mexican Question	217
Sweester, Arthur: The League of Nations at Work	241
The Triumph of the Missionary Motive	225
Turton, Lt.-Col. W. H.: The Truth of Christianity: Being an Examination of the More Important Arguments for and Against Believing in That Religion	226
Weddell, John Weaver: Your Study Bible	245
Wolf, Lucien: The Myth of the Jewish Menace in World Affairs, or the Truth About the Forged Protocols of the Elders of Zion ..	218